

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

JACKSON, MISS., May 12, 1932

NEW SERIES
VOLUME XXXIV. No. 19

As Pat. M. Neff assumes the Presidency of Baylor University, Dr. W. S. Allen becomes Vice-President and Dean.

—BR—

The American Tract Society did the past year the largest amount of work for several years. About five million pieces of literature in thirty languages were printed and distributed.

—BR—

Dr. Charles F. Leek is rejoicing in the fruits of a meeting in his church, Highland Avenue, in Montgomery. There were 62 additions to the church, half of them by baptism, 41 of the 62 being grown people. The first week former pastors preached, and the second week Dr. E. A. Fuller preached three days and the pastor three days. In ten months 175 have been received into the church and the congregations are the largest ever.

—BR—

The Baptist Messenger of Oklahoma says: "Governor Franklin D. Roosevelt, of New York, has declared himself definitely in favor of returning liquor control to the States. We are opposed to any man, whoever he may be or whatever party, who favors any weakening of Prohibition laws or who is in favor of turning over the liquor question to the respective States." Lookout now, Brother Routh, somebody will object to your protest. And this reminds us of a story. A boy called to his mother, "Mamma, make Bill behave his self." "What is he doing?" asked the mother, and the answer came back: "Every time I hit him on the head with the hammer he hollers."

—BR—

It was the privilege and pleasure of the First Baptist Church of Pontotoc to have Dr. Clay I. Hudson in a series of lectures on Church Administration, using as a general theme, "Growing a Church." Dr. Hudson left all of us on a higher spiritual plane, realizing that every organization is a part and parcel of the church. Not only were his addresses stimulating to the church, but they also resulted in twenty additions to our church during the week. Our whole church is greatly indebted to the Sunday School Board for sending this fine worker to us for a week.—A. L. Goodrich, pastor.

—BR—

"Radio Revival Sermons" is a new book of sermons by Dr. M. E. Dodd, well-known pastor of First Church, Shreveport, La. These sermons were preached in a week's radio revival a short time ago and attracted wide attention at the time. Listeners reported from California, Seattle, Halifax and Miami, Fla. The sermons preserve the vigor of the spoken word, having been taken down stenographically at the time of delivery. They are built around the idea of "A Revival of Faith," and so have unity and definiteness of aim. Such subjects as The Destroyer of Faith, The Birth of Faith, The Stabilizer of Faith, The Builder of Faith, etc., give an indication of their purpose. They are genuinely evangelistic and forceful. They are sixteen in number and all short, can be read in fifteen minutes each. The sermon on the Trinity, recently criticized by The Record, is omitted from the book. The sermons are sure to have a wide and helpful reading.

BLUE MOUNTAIN COLLEGE COMMENCEMENT PROGRAM

Sunday, May 22, 11:00 A.M.—Baccalaureate services, Lowrey Memorial Baptist Church, baccalaureate sermon by Dr. J. W. Mayfield, pastor of First Baptist Church, McComb, Mississippi.

Monday, May 23, 7:30 P.M.—Commencement program by the Department of Music.

Tuesday, May 24, 4:00 P.M.—Annual meeting of the Alumnae Association, Whitfield reception rooms.

Tuesday, May 24, 7:30 P.M.—Program by the Department of Expression. Also, a Fantasy on our three Alma Mater songs, "B.M.C., A Light."

Wednesday, May 25, 10:30 A.M.—Graduating exercises; baccalaureate address by I. B. Tigrett, President of the Gulf, Mobile, and Northern Railroad.

—BR—

The Baptist Advance of Arkansas goes back to a 16-page paper. For a time it came out half size.

—BR—

We are in receipt of the catalogue number of the Bulletin of Mississippi College. It is full of information about this great institution which our Baptist people will be glad to get. It shows an enrolment for this session of 406, beside 279 in last years summer school and 62 taking correspondence work. There are 47 ministerial students.

—BR—

The meeting at First Church, McComb, was conducted by our own church forces and was a real revival. All of our people say it was the best meeting that we have had for ten years. We made a special effort to reach every member of our church and the response was remarkable. We had throngs of people at every service and the power of God was manifestly present in every service. Many united with the church and will be baptized Sunday night. Enlargement without will come when our churches are enriched within.
—J. W. Mayfield.

—BR—

Years ago we heard Dr. Edward Judson, son of our first missionary to Burmah, tell this story. When he was pastor at East Orange, N. J., he had walked from the paved streets out into the fields. He saw a little girl alternately chasing a little dog and stopping to cry because she couldn't catch it. He came upon her as she sat down to cry in bitter disappointment, and asked what was her trouble. She said, "I can't catch my dog, and I must take him home because it is getting late," and she sobbed with a breaking heart. Dr. Judson said, "Suppose you run along home, and I think your little dog will follow you." She assented and started for home, and the dog came leaping along after her. You may draw any one of a number of lessons according to your own taste. But the one we are thinking about now is that the Lord is trying to teach us that there are better values than we have or can have in material things. In times of depression these latter sink low in the scale of values. If we would quit chasing material prosperity and turn our efforts to things that are of eternal worth, the things that are of temporal worth would come along after us.

FIVE STUPID BLUNDERS OF THE WETS

The wets have made many blunders. Consider five of them:

1. Blunder number one is their contention that legalizing the liquor traffic would control it, put the bootlegger and speakeasy out of business and reduce crime, when the facts, easily ascertainable, conclusively show that bootleggers and speakeasies flourished when we had the licensed liquor traffic in this country—that they flourish now in both Canada and England, in which countries crime is on the increase. Where there is legalized liquor it is manifestly safer and easier for the bootlegger to conceal his dirty business. Their contention is false, and intended to deceive the people. The liquor traffic was always a law-breaker, and always will be until it is suppressed.

2. Blunder number two is their argument (?) that because a law is violated, it should be repealed. To follow that sort of reasoning (?), we should repeal our laws against kidnaping, hijacking and bank robbery, which we do not seem to be able to enforce any better than we do Prohibition. Prohibition enforcement is improving all the time, and is even now as much of a success as the enforcement of other criminal laws.

3. Blunder number three is their effort to help the tax-dodgers—the big income tax payers, rich men and big corporations, by putting a liquor tax for the support of the government on the drinkers, who, as everybody knows, will, for the most part, be the laboring men and the poor. Then why talk about being friend of the common people?

4. Blunder number four is their proposal to sell to the brewers and distillers, for a little tax money, the right to engage in a wholesale debauchery of American manhood, womanhood and childhood with their "beverage of hell," as Sam Jones used to call it. This would be the meanest, basest and most degrading act of which a human being could be guilty. One must be utterly devoid of all conscience who would sell virtue for money.

5. Blunder number five is their contention that the best way to handle the liquor traffic is to have Prohibition by States, where it is wanted. One must be woefully ignorant who does not know that we made a thorough trial of that plan in this country; and because it was found to be utterly impracticable, the American people enacted national Prohibition. The whole army of the United States multiplied four times would not be a force sufficient to prevent rumrunning across the countless miles of State boundaries to protect the normally dry States from the avaricious rumrunners. It is evident that the wets just simply want liquor, or else they are in the employ of, or truckling to, the brewers, distillers and foreign liquor dealers and wine growers, whose only desire is to make money out of this nefarious and character-destroying traffic.

—H. Beauchamp.

Dallas, Tex., 4-26-32.

BR
MUSINGS OF A CHUMP

I have just read in a paper—oh, yes, I read the papers occasionally, just to see what the ordinary fellows are thinking about. As I started to say, I read in a paper that only 30,000,000 people listen to radios each night, only 50,000,000 attend the movies each week, only 35,000,000 daily papers are sold each day, only 15,000,000 popular magazines are sold each month, and the people only spend for pleasure motoring each year \$5,000,000,000.00 When you remember that this is only about one-fourth of our annual income that we spend for these pleasures, you see that times are so hard that our people find it impossible to really get much pleasure out of life. In the face of these self-denying and sacrificial conditions, the people of our great nation actually deny themselves one-fourth of one per cent to give to the churches, and still the preachers are not satisfied. I wonder how much they will want for "the Lord's work" when we really become prosperous? Yes, that's it—ten per cent! Well, I do not have to buy my salvation, and I won't give it.

Yours truly,

—A. Chump.

BEARING ANOTHER'S BURDENS

(By William James Robinson, A.M., D.D.)

A slowly working, but deadly disease, had securely fastened itself in the body of the village cobbler. He became negligent of his shop. Work would not be done when called for. His promises became worthless. He spent much time away from his shop. His business slipped away. Finally his place was closed and he was seldom seen on the streets. Many said he had become lazy and worthless. His wife began taking in washing and ironing. Then he was severely censured. He had complained little, but now he was confined to his home by illness.

His wife and young daughter had missed all church services for some time. The pastor visited the home occasionally and one day he noticed an unusual degree of melancholy in the faces of the family. He pressed them to tell him the cause of it. The answer was a sad one. The cobbler was hopelessly and critically ill. His sickness required his wife's undivided attention. There was little food in the home. No money, and scarcely any fuel. The clouds were indeed dark over that little cottage.

The bitter and unjust criticisms of her husband had made the wife reticent regarding their condition. The minister left the home as soon as he had learned the facts. Groceries, fuel and other necessities of life were quickly placed in the home. As far as it was possible for loving kindness to do it, the shadows were driven out and sun made to shine there.

But the sweetest experience this pastor had while bearing the burdens of this family was when leaving the home one day he shook hands with the cobbler's wife, and slipped a ten dollar gold piece into her hand, and said: "This is a gift from your friends who want you to use it for delicacies. They sent it because the Bible says, Bear ye one another's burdens." The sad hearted wife uttered no sound, but hot tears chased each other rapidly down her cheeks and she felt the touch of an unseen hand that is richer in gifts than men can ever imagine.

The clouds over that home had a silver lining that evening. When the hour of prayer arrived in the little cottage at the close of the day, a mother and young daughter sobbed out prayers of gratitude to God for loving, helpful friends. No doubt, their prayers rose as a sweet incense to God as they poured out their souls in thankfulness to him.

"Bear ye one another's burdens and so fulfil the law of Christ" (Gal 6:2). When we appreciate how much he has borne for us it will be easy for us to cheerfully bear the burdens in part, at least, of others. Some have burdens too heavy to be borne alone. They must have help. God has designed that you and I shall share our strength with the sorely weary and heavy laden. No heart ever shared a sorrowing one's burden that was not made richer for doing so. It is to be doubted if anyone is so heavily burdened that he cannot help to bear another's burden.

Burden bearing for others will become a real pleasure when we seriously remember that our Lord said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." Also remember He said: "Inasmuch as ye did it not to one of the least of these, ye did it not to Me" (Matt. 25:40, 45). You cannot ignore, or treat lightly, one heavily burdened without treating our gracious Lord the same way. Neither can you share the burden another is called upon to bear without receiving his benediction. Truly, another's sorrows can be made to sweeten our lives.

To bear another's burden is to be like Christ. "Surely, He hath borne our grief, and carried our sorrows" (Isa. 53:4). The more Christ-like we become, the fewer burdens there will be to be borne. God hasten the day when every burden shall rest on two souls. Then every burden will grow lighter and every heart happier.

Much of our Christianity, so-called, is Christless. The souls that Christ dwells in are yearning to help others. Yea, they are as He was, going about doing good. The true Christian does not have to be coaxed and coddled into doing good—

he seeks opportunities to serve. Wherever there is need, he yearns to be. He is no respecter of persons, but like his Lord, he seeks to serve all whether friends or foes. "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same" (Lk. 6:33). To be Christ-like, we must extend our goodness beyond the bounds of personal friendships.

Kansas City, Mo.

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THE PRECIOUS BLOOD OF JESUS

I Peter 1:18-19

Far back before the morning stars sang together, God foresaw the whole thing and in the secret chambers of eternity infinite love searched the depths of infinite wisdom for some plan by which four things could come to pass.

1. That the guilty sinner might be spared.
2. That he might have his heart of rebellion broken and become good.
3. That the principle of justice in God's essential nature should be honored.
4. That His holy law should be vindicated and His moral government honored and upheld.

Remember, it was not a commercial transaction; It was a moral satisfaction—and His divine nature gave a costliness to His sacrifice and a value to it when accomplished which it pleased God to accept as in eternal harmony with the demands of the situation.

1. The Blood of Jesus Redeems Us. Not only from the hands of the devil, but from the hands of the law.

Gal. 3:13. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

2. The Blood Blots Out Sin. There are four expressions in the Bible about how God covers sin.

- (1) Casts them into the depths of the sea.
- (2) Casts them behind His back.
- (3) Blots them out as a cloud.
- (4) Removes them as far as the east is from the west.

3. The Blood Brings Us Nigh. Eph. 2:13—"But now in Christ Jesus ye who once were far off are made nigh by the blood of Christ." "For He is our peace who hath made both one and hath broken down the middle wall of partition between us—having abolished in His flesh the enmity, the law of commandments in ordinances, that He might reconcile both unto God in one body by the cross, having slain the enmity thereby."

4. The Blood Brings Us Peace. Col. 1:20—"And by His to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether the things on earth, or things in the heavens.

I sincerely doubt that there is a man or woman on this earth who knows what peace of conscience or peace of mind or peace of soul is—who does not know something of the doctrines of the atonement.

5. The Blood of Jesus Cleanses from All Sin. I Jno. 1:7—"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin."

Both in this present world and the world to come—we are cleansed from all sin in only one way—the Blood of Jesus cleanses and keeps one cleansed throughout all eternity. Praise the Lord for such a comforting thought.

6. The Blood Gives Us Boldness. We have boldness in entering into the holy presence of a God whom we have offended but are now free from all offenses—by the Blood of Jesus. Heb. 10:19. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

We have boldness in the Judgment. I John 4:17—"Herein hath love been perfected with us, that we may have boldness in the day of judgment—because as He is, so are we in this world."

My heart goes out in tender sympathy to people who live in horrible dread of the judgment day. Judgment to the Christian—so far as eternal life is concerned—is past—at the cross. Do you believe it? God grant that you may.

Yours in Him, —A. A. Walker.
Moorhead, Miss.

Housetop and Inner Chamber

Dr. M. E. Dodd is assisting in a revival meeting in Main St. Church of Jacksonville, Fla.

Nashville, Knoxville and Chattanooga pastors are asking that as far as practicable, no funeral services be held on Sunday.

The homicide rate in America in 1900 was 5.01 per 100,000 of population. In 1931 it was 10.8 per 100,000, that is, more than doubled.

Al Capone, gangster king, broke down and blubbered like a boy when he found he had to be taken to Atlanta to serve his eleven years.

A French missionary in New Orleans says, "There is no depression with the Lord in His power and willingness to save the lost."

Mrs. Mary B. Wrenn, now of Biloxi, sends in her renewal for The Record and says that it has been coming to her for forty years. Blessings on her to the end.

William Colgate, of New York City, died recently at the age of 91. He left by will more than a million dollars to religious and charitable organizations, mostly Baptist.

The humorists say something sensible every now and then. This from Abe Martin recently is certainly in that class: "Nothin' retards the digestion like hatin' somebody."

The daily papers report that the Republican Convention of Mississippi, meeting in Jackson on May 3d, went on record as opposed to the repeal or modification of the Eighteenth Amendment.

It is said that ten million dollars have been spent in America in the last year for lessons and lectures in playing bridge. Maybe there is such a thing as indicating a nation, Mr. Burke.

The Ladies Home Journal is said to receive \$9,500 for a one page advertisement, printed simply in black and white. That would pay our printer's bill for a good part of the year.

Mr. Minetry Jones, long active as a layman in Baptist work in Missouri, died April 24. He was well known to those accustomed to attend the meetings of the Southern Baptist Convention.

Nebraska Democrats in Convention voted against a "referendum" on the Eighteenth Amendment. Republican Convention in the same State voted a resolution for law enforcement.

Racketeering may be extended to embrace demands made of Congress or legislatures by organizations which demand legislation in their special interest at the expense of tax payers. Intimidation may be made in more ways than with a gun.

The meeting at Parkway Church in which Pastor J. P. Harrington was assisted by Brother J. E. Wills, of Newton, resulted in fourteen additions to the church. The sermons were truly spiritual and edifying.

Dr. L. R. Christie, formerly of Meridian, now of Atlanta, has an article in several of the Baptist papers, suggesting that the support of educational and eleemosynary institutions will have to be provided outside the budget made up for the Cooperative Program of Southern Baptists.

The Christian Index recently suggested a State wide conference of preachers in Georgia, representing all evangelical denominations, in the interest of better social relations, cleaner journalism and purer politics. The suggestion seems to be meeting with favor.

The President of one tobacco company is said to have had an income of over a million dollars last year. This may explain why it is difficult

to get a legislature to put a tax on tobacco and snuff. If anybody is determined to make a nuisance of himself or herself by spitting over everything in reach, he ought to be made to pay for it.

The Word and Way publishes the report that when a man in Kansas was being hung recently for murder and rape, he was asked if he had anything to say. His reply was, "If it hadn't been for whiskey, I wouldn't have done it." Any man who is a friend of the liquor traffic is an enemy of God and of the human race.

Carlyle Brooks, Gospel Singer, Box 607, Atlanta, Ga., directed the singing in a gracious revival with the First Baptist Church, Elberton, Ga., resulting in eighty-one additions, April 17 to 28. Also other recent meetings were with Bayshore Church, Tampa, Fla., with sixty-one additions; Douglas, Ga., sixty additions.

LELAND: We are so proud of the fact that our Sunday school attendance has been improving for the last weeks that we would like to have a line or two in this week's Record telling our friends and fellow-workers about it. Yesterday—May 1st—we had 251 present in Sunday school and this is the largest attendance we have had in quite a long time.—John W. Faulkner, pastor.

There were around one hundred additions to the Capitol Avenue Church in Atlanta in a meeting conducted by Dr. R. Q. Leavell. Pastor Major says it was one of the sanest evangelistic meetings he has ever been in. The preaching featured the great fundamentals of sin, repentance, regeneration, judgment and fruits meet for repentance.

The Southern Baptist Convention in St. Petersburg, according to the changed constitution, will have to elect a President for the following year. Dr. McGlothlin serves through the 1932 session, but according to precedent which limits the President's service to three years, will probably serve no longer than the coming session. Dr. L. R. Christie, in the Christian Index, nominates Dr. Z. T. Cody, Editor of The Baptist Courier of South Carolina. He would make a good one.

"Prohibition Facts," for 1932 is an up-to-date little book of nearly 100 pages which can be easily carried in your pocket, and only costs ten cents. It is packed full of things that are useable and necessary for anybody who desires to guide his own thinking and help other folks. We often have inquiry for information which this book will bring you. Send ten cents to Allied Forces for Prohibition, 986 15th Avenue, S. E., Minneapolis, Minn.

Churches of Christ, what will your ministers do in their old age or during disabling illness? Shall they become a care upon their relatives and friends? Shall they be a burden upon society? Have the churches no responsibility for their ministers beyond their bare current support? The Old and New Testaments teach that they have such responsibility. The cooperation of the churches with their ministers and with the Relief and Annuity Board is a prime necessity for the successful operation of the Service Annuity Address, Thos. J. Watts, Executive Secretary, 1226 Athletic Club Building, Dallas, Texas.

Some of the honors of war were depicted by Sir Philip Gibbs in a book written a decade ago entitled "Now that it can be told." But it seems that it cannot all be told yet, judging from this paragraph in an exchange: According to the Scripps-Howards press, a disarmament poster, picturing a terrified mother and child, a dread aerial bomb about to drop upon them and war planes winging overhead, shown in a modern art exhibition in Paris, has been banned by the French government.

In April, First Church of Tupelo celebrated the fourth anniversary of Pastor H. R. Holcomb. A new plan of financing has been adopted. Five hundred four have been added to the church. In Lee county, where Dr. Holcomb has held meetings, there have been 167 additions to the churches; in other churches 508 additions. Congregations have doubled and attendance at all auxiliaries greatly increased. Sermons preached in Tupelo and vicinity, 2,140. Dr. Holcomb preaches to four country churches in the afternoons.

"Bill" Nason, of Kosciusko, rendered wonderful service to our church, Dothan, Ala. He led the music in a revival which closed yesterday. It was truly a wonderful meeting. We had 85 additions, 57 of whom were for baptism. During the meeting one young lady volunteered for missionary work, and one young man announced his call to the ministry. Brother Nason led a Junior choir of nearly 200 boys and girls. The success of our revival was due largely to his cooperative and consecrated spirit. Mississippi is proud of "Bill" Nason, I am sure.—Lewis W. Dockery, pastor.

Two boys at school "fell out." One sought a way to belittle the other, and finally sneered at him because his father was a shoemaker. The other boy retorted that the father of number one was many times worse than his own father was because he made a hundred pairs of shoes to one pair made by the "shoe maker." "Ah," said number one, "but my father is not a shoe maker, he is a shoe manufacturer." The ways of the world are queer. We abhor a man who kills another, calling him a murderer. But we build up a war machine for the purpose of killing by wholesale.

A lady recently wrote us that her children do not read The Baptist Record. May we ask, Do your children read the daily paper or any secular paper? Do they find in these anything that condemns smoking, drinking, snuff-dipping, tobacco chewing, dancing, card playing, moving pictures? Maybe the children would prefer ice cream to a diet of vegetables and bread and meat. Have we not as much responsibility for what goes into their heads as what goes into their stomachs? We are glad there are many young people who do read The Baptist Record, and they are growing up nourished in the things that build up their souls. We have a Children's Circle, a B.Y.P.U. page and a page for students. Surely, our young people ought to be getting something out of all these.

The endowment funds of the Relief and Annuity Board can be built up through the purchase of Conditional Gift Contracts. This method provides a way whereby a person can give while he lives and live on what he gives. Behind every gift Annuity Contract is the Board's resources which now amount to Four Million Dollars. Annuities are paid quarterly, semi-annually, or annually. Are you old? Why not be rid of worry about investments? Let the Relief and Annuity Board invest your money. The income will be generous and the principal will be made perpetual for the production of funds for aged ministers after your death. Our annuity rates are based upon your age. Write for full information. Address, Thos. J. Watts, Executive Secretary, 1226 Athletic Club Building, Dallas, Texas.

The American Baptist Publication Society, through the Judson Press of Philadelphia, has published in "The Evangel" three fine articles on "Real Evangelism," by William Holloway Main which in a little over forty pages gives more value than we have seen in some books of 200 pages. As said above, it is in three parts: (1) Definitions and Essentials, (2) Evangelistic work with Children and Young People, and (3) The Evangelistic Message. It is needed for times like this, as it has a definite aim in saving souls and magnifies the Word. Here is one sentence taken from the book: "Children should be at the morning service, anyhow. The preacher can hold their attention if he gives them attention; and the chances are if he can't interest children, he won't be able to interest grown-ups." The book will do anybody good. Paper binding.

Editorials

ADULTERATING THE WORD OF GOD

A lady recently told us that once when she had employed a new cook who had been cooking for a hotel, she started her one morning to making lemon pies. She asked the cook how many lemons she used in making pies. The reply was, "When you is making 'em at home it takes a lemon for each pie, but if you is makin' 'em for a hotel you can make two pies with one lemon."

We are not supposing that she spoke for all hotels, but for the one she had worked in. But it is an interesting thing that every now and then you see a hotel or a restaurant advertize that you will find "home cooking" at their table. There must be something that gives rise to a preference for home cooking.

What has that to do with our text, "Adulterating (or corrupting) the word of God? Well, just this. That the word for corrupting, or adulterating is derived from the word which means an innkeeper, or a man who runs a hotel. Of course, there has been an improvement in the character of innkeepers since then, but it is an interesting relic of history. And again, of course, hotel keepers are not the only people who are in danger of violating the pure food law. You may have been invited home to dinner at some time with a friend. You hesitated through fear that they might not have been expecting company. But you were assured somewhat in this manner, "Oh, come on; it won't make any difference. We will just put another cup of water in the soup."

Now, you are ready for what Paul says: "For we are not as the many, corrupting the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." Paul had no question as to his divine commission to preach, nor of the worth and truth of the Gospel which he preached. This passage occurs in Second Corinthians (2:17), an epistle which was written to vindicate his ministry. He had just said that the preaching of the Gospel was a most responsible mission. It was ministering life or death to people who heard it. And well he asks, "Who is sufficient in view of these things?"

But he does not hesitate to accept and execute the commission. He is sure of himself and his message. He knows what the Gospel will do; what it had done in and for him; what it will do in anybody when it is truly proclaimed and accepted. He welcomes the opportunity to preach, and speaks the word without any modification, without adulteration; without watering it down, or accommodating it to conditions, prejudices or prevalent practices. He doesn't vary it to suit the tastes of his hearers, or avoid offending their sensibilities or condemning their conduct and practices.

What surprised us in reading this passage is his saying, "We are not as the many." Is it possible that this watering down the Gospel is a common practice, and was in Paul's day? He says "the many" did it. He uses the words we have borrowed, "hoi polloi." He refused to go with the gang. This is a fearful indictment of preachers which he brings, that the majority of them were willing to adulterate, to corrupt the word of God to suit the folks they preached to.

It is enough to put any of us on our guard. If it is a common practice, we, too, might be subject to the temptation, may have indeed been guilty of yielding to it. Is it possible that those who faithfully and unafraid hold to the word of God and proclaim it in spite of declining favor, that these are in the minority today? Of all the places on earth where faithfulness is needed, it is in the pulpits. The devil can do more harm in the pulpit than anywhere else on earth. It is no wonder that Paul urged Timothy to "adhere to a straight course in the word of God."

There is only one way in which this can be done, and it was Paul's way. He says, "But as of sincerity, but as of God, in the sight of God speak we in Christ." Here is our hope and our strength against temptation. The message must be "of God," as our commission is "of God." If we get

our message, our Gospel from Him, it will be unadulterated, "sincere." Paul says in Galatians, "Paul an apostle, not from men, neither through man, but through Jesus Christ and God the Father. For I make known unto you as touching the Gospel which was preached by me, that it is not after man. For neither did I receive it from man."

But even that is not enough, for he says he is preaching it "in the sight of God." He keeps God in mind, in sight all the time. The congregation is before him, but he doesn't see them, he sees his Lord only, and his message is preached in full view of Him and of Him alone. There are some who recall the booklet of A. J. Gordon on "How Christ came to Church." The preacher saw Him, could not get his mind or his eyes off Him, and preached with Him alone in mind. So he did ever afterward. That is what Paul says, "in the sight of God, speak we in Christ."

Hiding in Him we forget self and the crowd. Others forget us and see only Him. So may we speak with authority and effectiveness, and the cause does not suffer, because we do not adulterate the word of God.

LEARNING FROM RUSSIA

It is a common sport these days to lambast Russia. And we doubt not the devil is playing for high stakes in that country with a fair chance to win. But the devil is no new adventurer in Russia, he has had a workshop there a good while. He played his game with Tzars and various orders of nobility; and he didn't overlook the opportunity to damn the world with ecclesiastical machinery and flummery. The "Church" was the willing instrument of oppression in the hands of the rulers, and was anything but the friend of the common man and the poor people. The overthrow of the "Church," like the overthrow of the Tzars, was a means of grace and a manifestation of the wrath of Almighty God.

O, yes; when the sons of God came to present themselves before the Lord, Satan came tagging along with them, and he has mixed a good deal in the mess of things they have had in Russia for the past dozen years. There has been a mighty conflagration in that country for a decade; old things have been passing away, and some apparently new things, and maybe some things worthwhile, are apt to come out of all the welter.

There is diabolism aplenty, but the devil is always limited in resources and in the period of his operations. There is lots of smoke in Russia, and an occasional gleam of light. We would by no means be understood to sympathize with all the Soviet regime has done or is doing, nor with any large part of it. Their "atheism" is just the smoke of consuming systems which were good fuel for the flames. If all that you knew of religion was what could be seen in its representatives in Russia, atheism would possibly be your natural revolt against a system which did little to lift up the average man and much to oppress the poor.

It at least ought to awaken curiosity in us and possibly a willingness to investigate when prominent people from America and Great Britain spend a while in Russia and come away saying, "Maybe these poor, deluded people can teach us something, after all." And it doesn't answer argument or controvert facts for somebody to call another somebody a "parlor pink," because he finds something to be learned from Russia.

And here is what we need to learn.

First of all, that at bottom, people hate hypocrisy. And in religion they hate it more than anything else. Russia is not the only place in the world where religious insincerity can be found. Whenever religion is used as a means of sanctifying a corrupt system or a corrupt life, people will at last turn against it. And not to argue or seek to illustrate this truth any further, just let it stand at this: there is a great absence of genuineness in much of our religious professions. Most of it is unconscious to ourselves. May God wake us up. And He is apt to do it, even if He uses the devil's pitchfork in the process. Religion failed and fell in Russia because it was hollow, not genuine.

Another thing we need to learn is that God is a mighty good friend of the poor man, the common people. Our religion has been reaching up to the top, and neglecting the bottom. The top sadly needs it. But the top soon passes away. The bottom will be here a long time. There are so many more folks at the bottom than at the top. If there is any one thing that stands out in the Bible, it is that God cares for the poor, and the man or group of men or nation which oppresses the poor is inviting the lightning of God's wrath. And no people need to learn this more than Americans, and no generation has needed it more than ours. All the prophets preach this truth, and we will disregard it at our peril. Crowns and crown jewels in Russia or in America will not save the day of His wrath.

But the greatest lesson apparently that Russia has to teach us is the aim to distribute the blessings of life equitably among all the people. They may not succeed with it. Their methods may be wholly in error. But the aim is good, and the world will never come to stable equilibrium until there is a more just distribution of the world's goods among the world's inhabitants. We raise the hue and cry against the rich becoming richer and the poor becoming poorer, but we do nothing practically to correct it. Most of us are indeed grievously sinning in holding on with a death grip (mortgage) on all we can get our hands on. We talk against the rich, but continue to imitate their example of greed.

Let it be said here that we do not believe that it is good religion, good politics, good economics or good anything else to adopt a system of compulsory distribution of property. At least, we are not yet convinced of it. But what we are convinced of is that it is antichristian to hold more than we can make good use of while somebody else is suffering for lack of it. The religion of Jesus is not a legalistic religion. Its possessions are not under control of law. But they are under a higher law. "So speak ye, and so do, as men that are to be judged by a law of liberty." Paul says what the Jews sought after by law in vain the gentiles have obtained by faith. And we may say what the Russians are trying to get by legal requirement, and will never get, it is possible for a Christian community to attain by the grace of God. Liberty, fraternity and equality have been sought for blindly and fought for madly. But in the apostolic community there was none that lacked, for no man said that what he had was his own. It was readily convertible into service and relief.

FIFTH SUNDAY MEETING

The Leflore County Baptist Association will have its 5th Sunday meeting in the Itta Bena Baptist Church May 29th.

Program

- 9:30-10:30—Sunday school
- 10:30-11:00—How to use all of the Sunday school organizations to best advantage.—Rev. W. E. Lee
- 11:00-11:20—Music by Itta Bena Church
- 11:20-12:10—The Budget and Its Importance.—By J. E. Byrd

Afternoon

- 3:00- 3:40—How to Build a New Testament Baptist Church.—By Dr. A. R. Adams
- 3:40- 4:20—God's Challenge to our Churches.—Dr. E. J. Caswell

Night

- 7:30- 7:50—Music By Itta Bena Baptist Church
- 7:50- 8:20—The Work of the B.Y.P.U.—By R. R. Brigance
- 8:20 Soul-Winning.—By J. E. Byrd
—W. E. Farr, Moderator.

Evangelist Harry O. Anderson, of Alhambra, California, led the Bethany Baptist Church, Long Beach, California, in a series of revival meetings beginning Sunday, April 3, and closing Sunday, April 17. The church was graciously revived and inspired to greater service. About ninety responded to the invitation. Already thirty have been baptized. Others are uniting with the church by letter and experience.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

RECEIPTS FOR APRIL, 1932

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We are giving below a list of the churches with their pastors which made contributions through the Baptist Convention Board office during the month of April. If there are any corrections in the names of the pastors or their addresses, or if there are any other corrections, please notify the Baptist Convention Board office. We are trying to secure a correct pastors' list and would, therefore, appreciate any corrections.

**382 Churches Contributed to Cooperative Work;
210 Made Designated Offerings**

Church Pastor Address Budget Specials

ALCORN COUNTY

Corinth, T. W. Young, Corinth	\$145.95	\$ 6.85
Kossuth, R. L. Ray, Walnut	15.00	.....
Rienzi, J. O. Guntharp, Rienzi	.....	3.00
West Corinth, Raymond Butler, Corinth	11.00	.....

171.95 9.85

BENTON COUNTY

Ashland, F. Z. Huffstatler, Ashland	25.00
Curtis Creek, J. L. Courson, Ripley	15.00
Flat Rock, G. W. Wages, B. Mtn.	5.35
Hickory Flat, H. G. West, Hickory Flat	5.00
Pine Grove, O. B. Renick, Hickory Flat	4.11 .50

54.46 .50

BOLIVAR COUNTY

Boyle, F. J. Chastain, Shaw	4.00
Cleveland, I. D. Eavenson, Cleveland	35.95
Duncan, S. W. Rogers, Rosedale	8.05
Gunnison, G. E. Evans, Gunnison	10.00
Merigold, J. E. Kinsey, Merigold	25.00
Pace, E. G. Evans, Gunnison	5.90
Rosedale, S. W. Rogers, Rosedale	34.06
Shelby, Jewel Burson, Shelby	25.00
Skene, R. S. Howard, Skene	5.00
Walker Hanks Mem., F. J. Chastain, Shaw	43.29

171.25 48.92

CALHOUN COUNTY

Bethany, J. B. Middleton, Eupora	32.00
Calhoun City, R. B. Patterson, Calhoun City	50.00 19.60
College Hill, L. J. Crumby, Hohenlinden	4.12
Macedonia, L. F. Dorroh, Slate Springs	7.00
Pittsboro, R. L. Breland, Coffeyville	15.00 5.00
Spring Hill	11.00

119.12 24.60

CARROLL COUNTY

N. Carrollton, R. L. Breland, Coffeyville	5.00
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5.00

CHICKASAW COUNTY

Buena Vista, H. M. Collins, Van Vleet	16.29
Houlka, S. P. Andrews, Houlka	5.55
Okolona, L. C. Riley, Okolona	9.40
Providence, W. C. Ballard, Okolona	5.25
Shiloh, L. C. Riley, Okolona	6.00
Woodland	10.00

36.94

CHOCTAW COUNTY

Ackerman, D. L. Hill, Ackerman	.....
Blythe Creek, H. M. Whitten, Ackerman	3.00
Clear Springs, E. Z. Crick, Reform, Ala.	1.50
Concord, H. M. Whitten, Ackerman	7.45 1.35

Mt. Pisgah, E. Z. Crick, Reform, Ala.	4.66
New Haven, J. H. D. Watson, Weir	2.65
New Zion, Dero Butler, Sturgis	5.00

24.26 4.35

CLAY COUNTY

Pheba, R. O. Bankston, Pheba	7.50
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7.50 2.00

CLARKE COUNTY

Enterprise, E. C. Hendricks, Enterprise
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6.75 2.39

Harmony, E. T. Mobberly, Laurel	8.50
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1.00

Pachuta, E. T. Mobberly, Laurel	7.25
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15.00

Quitman, B. C. Land, Quitman	145.54
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Shubuta, N. A. Edmonds, Shubuta	25.81
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Stonewall, E. C. Hendricks, Enterprise
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1.50

188.10 25.64

COLDWATER ASSOCIATION

Eudora, J. L. Newson, Hernando	4.73
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2.00

Hernando, C. C. Weaver, Hernando	85.00
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State Line, J. W. Lee, Batesville
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16.50

89.73 18.50

COLUMBUS ASSOCIATION

Columbus 1st, J. D. Franks, Columbus	283.90
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E. End Columbus, R. S. Shelton, Columbus
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7.53

Mayhew	25.00
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Mt. Vernon	11.66
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320.56 7.53

COPIAH COUNTY

Bethel, S. S. Perry, Hattiesburg	2.67
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2.20

County Line, J. W. Eidson,
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Crystal Springs
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1.00

Crystal Springs, T. W. Talkington,
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Crystal Springs	122.79
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Damascus, G. H. Gay, Clinton	17.00
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Gallman, M. J. Derrick, Gallman	5.25
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1.00

Georgetown, M. P. Jones, Georgetown
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Hazlehurst, G. P. White, Hazlehurst	182.50
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New Providence, L. E. McGowen, Union Church	2.25
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New Zion, W. A. Hancock, Clinton	18.50
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Pleasant Hill, L. E. McGowen, Union Church	14.55
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Rockport, S. P. Harrington, Wesson	6.46
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1.00

Sardis, O. Autritt, Wesson	20.00
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Shady Grove, A. A. Kitchens, Beach	11.00
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Wesson, E. B. Shivers, Wesson	2.50
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12.60

White Oak, M. B. Morton, Clinton	19.00
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413.47 41.30

COVINGTON COUNTY

Collins, J. W. Gray, Collins	45.02
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Leaf River, W. L. Compere, Taylorsville	5.31
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Mt. Olive, A. S. Johnston, Mt. Olive	5.00
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6.00

New Hope, J. E. Cranford, Seminary	2.55
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Salem, J. T. Dale, Collins	5.00
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Seminary, J. A. Taylor, Brookhaven	6.00
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68.88 7.04

DEER CREEK ASSOCIATION

Anguilla, B. B. Hall, Rolling Fork	2.85
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Arcola, W. W. Izard, Arcola	14.14
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10.00

Belzoni, Josiah Crudup, Belzoni
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25.45

Catchings, W. W. Izard, Arcola
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.85

Greenville, C. S. Henderson, Greenville
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225.00

THE BIBLE AND THE DEPRESSION

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(By Dr. Robert E. Speer)

When the days are dark, men need its light. When the times are hard, men need its comfort. When the outlook is discouraging, men need its confidence. When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and good will. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deeds by which He saved the world, and would save it now if we would obey Him.

The best thing men can do is to spread the Bible to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.

—BR—

WHY I GO TO CHURCH

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(By Edgar A. Guest)

"I have only sympathy for the members of the ministry. Theirs is the toughest job I know, bar none. Their work is never done and, what is more, I fancy it is never done entirely to the satisfaction of all the members of their congregation.

"I go to church because I believe in the ministry as a whole. I have never been able to bring myself to believe as some do, that rector, minister, priest and rabbi have adopted that profession solely for the salary it pays. . . Of course, they draw salaries for their toil, but no such salaries as they might draw for such brilliant labor in other fields.

"I go to church because I want my children to go to church. I want them to know something more of this life than business, sport and self-amusement. I know only one institution that will teach them that they are divine.

"I go to church because I believe in it and in its service. When death comes into my home, I shall want a minister whom I have helped and worked with. I believe that the church is vital to community life. I believe that neither business nor government nor social service workers, nor any other organization, could do the work of the church.

"We are looking to the ministry to give us a finer church. They could do it easily if we would give them a finer and more helpful body of laymen and laywomen.

"I go to church and help support it, not only because I think I need it or may some day need it, but also because I think the church needs me. If all of us who give money, thought or duty ended there, the church would die. It exists not on dollars, but on men and women."—Exchange.

—BR—

"The five pillars of education," said William Lyon Phelps, "are religion, discipline, culture, athletics, public service." The institution which omits any one of these does not offer a complete training and cannot be expected to produce well-rounded character.—H. L. M.

GAINS AND LOSSES OF SOUTHERN BAPTISTS—1931

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(By E. P. Alldredge, A.M., D.D., Secretary of Survey, Statistics and Information, Baptist Sunday School Board, Nashville, Tennessee)

With the exception of our miserable and tragic falloff in contributions (both to the local work of the churches and to missions and benevolences), Southern Baptists achieved in 1931 one of the greatest records in all their history.

New Gains in Churches and Sunday Schools

To begin with, we had a net gain of 75 to the number of our churches, and a net gain of 325 to the number of our Sunday schools—things which have not happened in several years now. In fact, we have been forced to report rather large annual losses both in the number of churches and in the number of Sunday schools continuously since 1925. We welcome, therefore, this new hopeful change in our record.

Greater Gains in Baptisms and Members

We are glad also to be able to report still larger gains in baptisms and in church members. Our records show, for example, 211,253 baptisms in 1931 and a net gain of 94,288 in the membership of our churches. As will be seen by the following tabulation, this is the largest number of baptisms reported by Southern Baptists since 1925, and the largest annual gain in the membership of our churches reported since 1923. Here is the record on this point since 1920:

Year	Baptisms	Net Gain
1920	173,595	187,998
1921	233,571	71,037
1922	224,844	145,282
1923	195,864	127,978
1924	209,676	80,342
1925	224,191	74,799
1926	193,279	58,923
1927	197,155	34,541
1928	183,020	32,164
1929	175,631	64,769
1930	198,579	79,633
1931	211,253	94,288

Total baptisms in twelve years, 2,420,658, with a net gain of 983,218 church members.

Average number of baptisms annually, 201,721; average annual gain 81,936.

These gains were made, moreover in spite of our dropping 117,857 Landmark and B.M.A.'s from our number in 1926.

It will perhaps throw some further light on this point if we note in passing that the 94,288 net gain of Southern Baptists is equal to the combined gains of the Congregationalists, Episcopalians, Lutherans, Presbyterians (Northern and Southern) and the Negro Baptists; whereas, the Disciples of Christ, Southern Methodists and Northern Methodists all report slight losses.

Greatest Sunday School Gains in Ten Years

The surpassing gains for the year 1931, however, took place in our Sunday schools. For in addition to the net gain of 325 in the number of Sunday schools noted above, there was the unprecedented gain in Sunday school enrollment amounting to 113,727—the greatest gain, except that of 1922, which Southern Baptists Sunday schools have ever known. Much of the large Sunday school gain reported in 1922, moreover, was due to fuller reports and the more complete statistical reports; whereas, our gains in 1931 represent actual net gains made in our Sunday school work. It is worthy of note, in this connection, also, that the total gains of Southern Baptist Sunday school enrollment for the past fifteen years (since Dr. I. J. Van Ness became the leader of the work of the Sunday School Board) amounts to 1,167,918, which is an average annual gain in Sunday school enrollment amounting to 77,861 a year for the past fifteen years—a record equal to that of any other three large denominations in America.

Here is our "Believe It or Not" in Sunday school work:

Sunday Schools		
Year	Reported	Enrolled
1917	18,394	1,784,992
1918	18,184	1,835,811

1919	17,648	1,759,208
1920	17,686	1,835,936
1921	19,584	1,926,610
1922	20,150	2,147,654
1923	20,935	2,220,035
1924	20,601	2,381,717
1925	21,570	2,536,953
1926	21,760	2,691,828
1927	21,147	2,683,331
1928	21,556	2,780,043
1929	21,399	2,797,129
1930	20,972	2,776,665
1931	20,679	2,839,183
1932	21,004	2,952,910

Total gain in number of Sunday schools, 2,710.
Total gain in Sunday school enrollment, 1,167,918.

Average annual gain in Sunday school enrollment, 77,861.

Correcting List of Ordained Ministers

We are again reporting what appears to be a net loss of 298 in the number of our ordained ministers. That is to say, we are reporting only 22,634 ordained ministers as compared to the 22,932 for the year 1930. This has come about by our partly successful attempt to eliminate the names of all the ministers who were deceased from our list. It is passing strange that good ministers of Jesus Christ will pass to their eternal reward and no notice of it ever reach the columns of our denominational papers so that we retain them in our lists for years after they are gone, but such is the case, as we have learned within the last few years. The classification of our ministers stands approximately as heretofore given: 3,000 old ministers retired from active service. 5,000 inactive ministers who have been forced to go into secular work.

2,000 young ministers beginning active work along with their training.

3,000 missionaries and denominational workers. 9,000 active pastors giving all their time to the work.

175 (approx.) ministers die every year, on the average.

200 (approx.) new ministers are ordained every year.

Still Further Gains in B.Y.P.U.'s

The year 1931 was also marked by splendid gains in B.Y.P.U. work. For example, we are reporting a total of 26,975 B.Y.P.U.'s, or a net gain of 896 Unions in the year. This means that Southern Baptist churches have organized 17 additional B.Y.P.U.'s every week during the year 1931—a record unmatched by any sort of young people's work in the nation. The gains in membership of the B.Y.P.U.'s have also been phenomenal—although our reports show a gain of only 12,792 new members. This has come about by reason of the fact that two or three of the States have been counting larger enrollments per Union than they had and have made the corrections in this year's figures. But even with these corrections we have a net gain of 12,792 to the young people enrolled in our B.Y.P.U.'s, bringing the total membership of our Young People's Unions up to 546,948. We wonder how many of our people know that we now have the largest single body of organized young people of any denomination in America, having this year passed the Epworth Leagues of Northern Methodists, as will be noted in the following tabulation, viz:

Enrolled in Southern Methodist Leagues...255,410

Enrolled in Lutheran Young People's...

383,159

Enrolled in Northern Methodist Leagues...525,543

Enrolled in Southern Baptist B.Y.P.U.'s...546,948

Better Reports of W.M.U. Work

Heredofore our reports of the work of the Woman's Missionary Union have been taken from the minutes of the district associations and were necessarily incomplete. We are able this year, by the kindness of the Southern W.M.U. officers in Birmingham, to summarize the report of the W.M.U. of the South itself:

Total W.M.U. organizations 30,149

Increase over 1930....(organizations)... 1,131

Total contributions reported \$2,197,270.98

Reported in 1930 \$2,530,134.65

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Thursday, May 12, 1932

THE BAPTIST RECORD

7

Mission Study Classes conducted	28,156
Tithers enrolled	88,305
A-1 organizations	4,021
Church having full graded W.M.U. work	1,799

Church Property Gets First Setback

Although we are reporting 89 more church houses, and seven fewer pastors' homes, than in 1930, the total value of church property shows a falloff amounting to \$912,341.00—the first setback shown in the value of church property in many years. Our reduced total value of church property, now standing at \$217,066,775, however, is almost wholly due to a deflation of value of the property, rather than the destruction of any of our church houses. For, despite the depression, there were more new church houses brought to completion than old ones destroyed in 1931.

Still Further Tragic Losses in Contributions

After recounting the marvelous blessings of God upon many phases of our work, it gives a violent wrench to the soul and makes the heart sick to learn that Southern Baptist contributions for every phase of the Lord's work, plunged our mission and benevolent work still deeper into the abyss of increased debts and deficits in 1931. How can we explain our record—to God or man—when we see that, on all sides, the hand of God has been opened in untold blessings upon Southern Baptist work; whereas our hands have withheld and still further tightened upon the money which we should be giving for the ongoing of His Kingdom? It would seem that Southern Baptists have learned how to do splendidly everything but one—give their means, generously, ungrudgingly, to the great causes of missions, education and benevolence.

In 1930, for example, we had a drop of \$970,635.00 in our contributions to the local work of our churches; whereas, in 1931, there was a drop of \$3,926,430.23 in the contributions for the local work of the churches—a falloff of 12.78 per cent in the one year. In 1930, moreover, there was a fall-down of \$877,492.70 in our already beggarly gifts to missions and benevolences; whereas, in 1931, there was another and still greater fall-down in our mission gifts amounting to \$944,462.49, or 13.96 per cent. So that the total fall-off in all our gifts, for all purposes, in 1931, amounted to \$4,870,892.72, or 12.99 per cent from the year before. We have, therefore, the spectacle of 3,944,566 Southern Baptists—blessed as no other large group of religious people in this nation—giving a total of \$26,798,753.63, or \$6.79 per capita for all the local work of the churches—and a total of \$5,819,374.93, or \$1.47 for all the wonderful mission educational and benevolent work of our denomination! Add the two sums together and you have 3,944,566 Southern Baptists giving only \$32,618,128.56, or \$8.27 per capita, to all causes, at home and abroad, in this great day of imperative and untold opportunity! Such is the record! God pity us and help us!

It is true that the falloff in the gifts of Southern Baptists in 1931 was far less than that which most of the other large denominations suffered; but our situation has been made even more acute and tragic than the other denominations by reason of the low level of our mission gifts in the beginning and their steady and continuous decline through the last ten years.

Surely, surely, we will stop this decline speedily before all is lost!

Summary of Southern Baptists—1931

Items	1930	1931	Gains and Losses
Churches	23,721	23,806	G 75
Ordained ministers	22,932	22,634	L 298
Baptisms.....	198,579	211,253	G 12,674
Ch. m'b'rs	3,850,278	3,944,566	G 94,288
S. Schools	20,679	21,004	G 325
S.S. enrolment	2,839,183	2,952,910	G 113,727
No. BYPU's	26,079	26,975	G 896
Enrolled in BYPU'S	533,976	546,948	G 12,972
No. WMU's	29,275	30,406	G 1,131
WMU contrib. \$	\$ 3,868,631.25	\$ 2,030,980.46	L\$ 837,650.79
Ch. houses.....	21,537	21,626	G 89
Pastor's homes	3,610	3,603	L 7
Value of all Ch. Prop.	\$ 217,979,116.00	\$ 217,066,775.00	L\$ 912,341.00
Gifts to local work of ch.'s	\$ 30,725,183.86	\$ 26,798,753.63	L\$ 3,926,430.23
Gifts to missions and benev....	\$ 6,763,827.42	\$ 5,819,374.93	L\$ 944,462.49
Total Gifts all purposes	\$ 37,489,021.28	\$ 32,618,128.56	L\$ 4,870,892.72

OUR NEW PRESIDENTS

—o—

Permit me please, to place along with that of others, my estimate of our newly elected Presidents: D. M. Nelson for Mississippi College, and W. E. Holcomb for Woman's College.

I should liken Nelson to Nehemiah, whose love for his people was expressed by his tears and his earnest appeal in their behalf; whose ability was manifest in his careful study, wise planning and efficient organization for the work in hand; and whose purpose and fidelity were expressed in his answer to Sanballat, saying, "I am doing a great work so that I cannot come down; why should the work cease while I leave it and come down to you?" Neh. 6:3.

In estimating Holcomb I am reminded of that other fine Old Testament character of whom God, speaking to Moses, said: "Take you Joshua, the son of Nun, a man in whom the Spirit is." Num. 27:18. He was a faithful assistant and proved to be the worthy pioneer in a noble undertaking. His courageous faith enabled him to carry to completion an unfinished task.

Alike, they recall that trusted and useful deacon, Barnabas, of whom it is written: "For he was a good man, and full of the Holy Spirit and of faith." Acts 11:23.

They are men tried and true, deserving our prayers, our support and our cooperation. The way of our denominational schools is hard at this time. But, with these fine brethren added to our corps of leaders in the realm of Christian education, our schools can be rescued and brought back into their rightful place in the conquest for righteousness and world redemption.

These men believe in the three-fold purpose of Christian schools, the propagation of Christian ideals, the development of Christian character, and preparation for Christian service and if our institutions fail of their purpose, it will not be their fault.

We have asked them to assume these positions of leadership. Now it is up to us to prove our sincerity by sacrificial and unselfish rallying.

Yours for Christian Education,
—Bryan Simmons.

—BR—

The 1932-33 sophomore class of Blue Mountain College will have the unique distinction of having twin sisters occupy the position of class President. Misses Margaret and Mary Myers, of Byhalia, having tied for first place in the election of a President, were elected by acclamation to serve jointly. Both are brilliant students and fond of athletics.—H. L. M.

—BR—

Former Congressman W. D. Upshaw, of Georgia, writing in the Baptist and Reflector, says: "Real Christian education is the hope of Baptists and the soul of our threatened civilization. I sympathize with that old mountaineer preacher who said at a Baptist association: 'Brethren, I got it figured out this way: I'd ruther a boy of mine would be learnin' his A B C's in heaven than readin' of Greek in hel'."—H. L. M.

—BR—

Our hats are off to the happy winners in the Christian Education Essay Contest, put on among the Intermediate B.Y.P.U.'s of Mississippi by Secretary Auber J. Wilds and the Secretary of the Education Commission: They are Miss Bernice Weathersby, Taylorsville, District One; Miss Bessie Gray Carpenter, Grenada, District Two; Miss Louisa Smith, Rienzi, District Three; Miss Evelyn Temple, Kosciusko, District Four; Miss Estelle Sims, Moss (Sharon Church), District Five; and Miss Edith Potter, Brookhaven, District Six. The winner in District Six was also awarded the honor of submitting the best paper in the State. We congratulate each one of these, as well as those who were awarded the certificate for having the best essay from the local Union. A large number of splendid papers were prepared, and we feel sure that lasting good will result from the contest.—H. L. M.

The far-reaching importance of the Christian school is shown in the fact that three-fourths of the members of the Nanking Assembly, which in 1912 voted to make China a republic, were educated in Christian institutions, and in the fact that Dr. Sun Yat Sen, the President, gave his being a Christian as his reason for opposing the adoption of a policy of vengeance against the Manchus.—H. L. M.

—BR—

Dr. Robert L. Kelly, Secretary of the Council of Church Boards of Education, states that, of the 308 colleges now affiliated with the Council, 102 have endowments of a million dollars or more each, and 183 have endowments of \$500,000 or more each. These Christian colleges have accumulated total assets close to one and a quarter billion dollars. What wiser use could men and women of wealth possibly make of their money?

—H. L. M.

—BR—

Secretary H. L. Martin spent Sunday, May 1st, with Pastor W. L. Meadows, speaking at Morton at 11 o'clock and at Springfield church in the afternoon. Brother and Mrs. Meadows are leading their people in a great way; both the churches named have wide-awake standard Sunday schools and are evidently in fine condition generally. The hospitality of the pastor's home was most gracious and will long be remembered with gratitude.

—H. L. M.

—BR—

After making a comprehensive study of Christian Education from various standpoints, Dr. Powhatan W. James wrote these striking and challenging words: "No one can intelligently read Christian history and not be impressed with the supreme value of Christian education in its essence and in its institutionalized forms. History justifies the assertion that Christian education needs to be elevated to the dignity of a doctrine, and placed side by side with missions in its obligation."—H. L. M.

—BR—

It is worth knowing that among the graduates of small denominational colleges, located usually in "out-of-the-way" places over the country, are mentioned such men as Chas. E. Hughes, Elihu Root, Owen D. Young, Dawes, Robinson, Gilbert, Morrow, Stimson, Millikan and the Comptons—the two last-named being sons of a minister who taught for years in a church college from which they both graduated, the one to become a Nobel prize-winner and the other to serve as President of the greatest engineering school in the world.

—H. L. M.

—BR—

Out of 1,800 living graduates of a small eastern college for men, more than a thousand took part a few months ago in an interesting referendum. Ninety-eight and five tenths percent of these are employed; 800, or about 80 per cent, have remained in the same profession or line of business since leaving college; 40 per cent of those in business hold executive positions. Ninety-three and five-tenths per cent of the total number are married, and only 3 per cent divorced. Without doubt, the training provided by the Christian college makes for efficiency, stability, lofty ideals and general trustworthiness. Such training is offered in our Mississippi Baptist colleges; our young people and those who care for them should be satisfied with nothing less.—H. L. M.

—BR—

No Cooperative Program will ever be successfully carried on until the great body of our people are led to read the denominational papers. We are just wasting our time talking about it and working at it until we can get our people to read. At present there is not more than one in four of the Baptists in America who ever sees a denominational paper. The masses of our people are untouched by the missionary leaven. Our leaders are talking in a vacuum. They are speaking into a dead telephone. They are like children who are merely playing that they are talking over a phone. May the Lord forgive us and heal our blindness.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
College Correspondent—Miss Frances Landrum
Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.

Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
President—Mrs. A. J. Aven, Clinton, Miss.
Corresponding Secretary—Miss Fannie Taylor

Mission Study—Mrs. Edgar Giles, Avalon, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

DISTRICT MEETINGS

Tuesday, May 31, Jackson, Miss., District 1.
Wednesday, June 1, Winona, Miss., District 3.
Thursday, June 2, Okolona, Miss., District 4.
Friday, June 3, Kosciusko, Miss., District 5.
Tuesday, June 7, Newton, Miss., District 6.
Wednesday, June 8, Laurel, Miss., District 7.
Thursday, June 9, Tylertown, Miss., District 8.
Friday, June 10, Cleveland, Miss., District 2.

Please take note of the dates and places of your District meetings. We are to have with us at these meetings Miss Willie Kelley, who has just recently returned from China. At these meetings we will also bring any new plans that may be given us at the Southern Baptist Convention. You cannot afford to miss your meeting.

If for any reason you cannot attend your own meeting and it is more convenient for you to go to the one nearest you, it will count just the same. Hope to meet each and every one of you.

We are printing on this page some interesting information regarding our Southern Baptist Girls' School in Japan. This is very valuable information to use in connection with your May study. This is of special interest to Mississippi, because our own Mrs. J. H. Rowe has charge of this school. Perhaps many of you would like to send a contribution to help build that Memorial Chapel commemorating Mr. Rowe's useful Christian life in Japan.

The girls are waiting at the main entrance to welcome you. All day long many of the girls are at work or play at the school which Southern Baptists have given them.

The campus which covers a little more than ten acres commands panoramic views of mountains, plains, and cities as well as the straits and ocean. Students can easily reach this school daily by street car service from any part of North Kyushu.

The school believes that by its Christian principles and religious education it can achieve more in the character building of its students than government schools, and thus can make a better contribution toward the progress of the race.

From 80 to 90 girls are taken in through examination after their 6 years' primary school education, and are graduated after 5 years. The present enrollment is 386, each student pays yen 44 a year as tuition. While there are many schools of the kind that are suffering from the waning of the enrollment because of financial depression in these years, we keep receiving more applicants than we take in.

The school has a faculty of noble men and women. Every member except one is a Christian. This is a very remarkable fact, for most Mission schools have great difficulty in finding teachers who are Christians that meet the literary requirements of the Department of Education.

Beautiful and impressive is the chapel hour. At the ringing of the bell all of the students assemble in the halls at the front and back of the chapel. When the pianist begins to play the march, girls carrying their own Bibles and hymn books begin to enter the chapel from the rear and front and fill up the seats from the center of the building to the front and back. With the exception of the music of the piano, there are no sounds heard, for all the girls wear soft leather soled shoes in the school buildings. When every girl is in her place a chord is played and all bow to the Principal, who has been standing in the center of the platform as the students marched in. A hymn is announced, all join in singing one of the grand old hymns. Then all join in responsive reading of the Bible.

Our Young People's Column

"BEGINNING AT JERUSALEM"

Our Jerusalem is first our home. What kind of witnesses for Jesus are we here? Let us check up a wee bit and see.

Margaret Sangster gives us the following:

"A lady much distressed by the persistence of her husband and children to find fault, set up a Complaint Box. Any complaint about food, housekeeping, brother or sister—in fact, any complaint about anything had to be written and placed in the box without a word of spoken complaint. On Sundays after dinner they were read by father to the whole family and discussed freely. If the complaints were justified, they were passed on to the mother and attended to; and if they were not justified, the aggrieved one had to fulfill extra duties for the week.

The home is the most important place to display our knowledge of etiquette, yet often it is most ignored. The majority of people save their worst manners for the home circle. Why may not a son find it just as easy to open a door and allow his mother to precede, as his best girl? Why may not a daughter find it in her heart to show her father the graces and charming courtesies she so naturally bestows on the occasional guest? Why should the brother and sister hide their ill temper in their friend's home and display it in their own? Home is the best field for courtesy."

Our Young People's Rallies are claiming our attention now. Plan to go to yours. Do your part well if you are called on and help your associational leader to put a grand program "in spirit and in truth."

After our Convention in St. Petersburg we will have new news concerning our State Stewardship Declamation Contest plans, so be alert to the first announcement and get busy on your part. I know you are planning to enter this year.

Ridgecrest days are drawing nearer and nearer. Some names have already come in. One car is going but we still need others. Can't you help us to have a great party of girls June 14-24 to share in this marvelous Y.W.A. Camp?

"Mountain-top experiences find their value in valley service."

Hill.

The Lord's Prayer or a prayer by a member of the faculty is offered. Christian talks are made by members of the faculty and many visitors to the school. Just recently the Week of Prayer for Foreign Missions was observed every morning. Dean Hara and Pastor Miyoshi gave the girls a vision of what the Church is doing to meet the world's need. The climax to this never-to-be-forgotten week was reached when the Y.W.A. held its meeting on Friday afternoon. The talks and prayers of the girls, and the chorus, "The Half Has Never Been Told" showed how deeply the students had been feeling during the five days of prayer.

Not only are all the girls taught to sew and cook, but they also learn the finer arts. Flower arrangement is a special course which offers a certificate to those taking it an hour a week for three years. Whenever finances permit this art is an essential part of a girl's preparation for marriage.

English is the modern language in which most Japanese girls specialize. Every girl in Seinan Jo Gakuin studies English. Many parents send their daughters to Mission Schools so that they may have superior advantages in the study of English. The students who show decided talent in the use of English are selected annually to take part in some public entertainment given by the school. Last year the story of Hiawatha was given in Kokura and Yawata and was received most enthusiastically by the public.

This year the story of the Christ Child is being given in English (and interpreted into Japanese) in the city hall of Tobata.

Music stirs the soul of the Japanese who love the sound of rippling waters and gurgling springs. The piano, organ and violin are rapidly taking the place of the Japanese "koto," "samisen" and flute. The course in music is a great advertisement for Seinan Jo Gakuin. Those who can afford to do so give their daughters the cultural advantages of music. Several of our girls have continued their work in special schools of music. Concerts are given by the students and faculty of music in the auditoriums of the surrounding cities to large and appreciative audiences.

"Ye have done it unto me."

Every year the fifth year class sends out invitations to the Korean children in the primary schools in the surrounding cities and towns. The girls go to the car stop to meet their little guests (and their teachers) and later see them off. Tea, fruit, salad or other things are served to each child. A good time for everybody follows. With great joy the children return to their homes. And there is a glad spot left in the heart of every fifth year girl. All expenses, the street car fares and the refreshments are met by the girls.

Two young women are being helped to carry on Good Will Center work in South Sea Islands by our students (Foreign Missions). Last week a truck came to Seinan Jo Gakuin. It went away filled with white comfort bags of tracts, towels, sweets, postcards and other things to cheer the hearts of the Japanese soldiers.

At Christmas, the poor and Koreans have clothes and food given to them.

To commemorate Mr. Rowe's noble life in Japan the school has a plan to build a memorial chapel, because at present two classrooms, by taking out partitions, are used for the meeting place. This chapel should be built by March 1933. It will cost Yen 35,000.00.

—BR—

By a majority of seven to four, a Senate committee last week opposed a bill to legalize and tax four per cent beer. The committee report says: "There is no reason for a change in the law which would satisfy neither the opponents nor the supporters of the Eighteenth Amendment, which would be of doubtful constitutional validity, that would add to enforcement difficulties, and which would divert a large share of the purchasing power of the people from the products of essential industries to that of a non-essential, with the result that economic recovery would be retarded rather than promoted."

Thursday, May 12, 1932

THE BAPTIST RECORD

9

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**East Mississippi
Department**

By R. L. BRELAND

Notes and Comments

The meeting at National Avenue
Baptist Church, Memphis, Tenn., in
which the writer is assisting Pastor
E. J. Hill, began last Sunday and is
starting off fair. Pray that the
Spirit will give the victory in this
needy field.

In a letter from my dear friend
and brother beloved, Rev. B. E. Phillips,
of New Hebron, Miss., said:
"My life has not fallen altogether
in pleasant places since I saw you
at the Sunday School and B.Y.P.U.
Convention. Soon after I came home
my wife took sick and was in bed
several days. While she was sick my
father was taken sick. I was called
up to see him several times. He
died April 18. So you see, I have
had some of the dregs of the cup of
life to drink since we worshipped to-
gether." We are in deep sympathy
with Brother Phillips and the family.
His father was a splendid Christian
Baptist. His home was with his son
at Walnut Grove, and he was 87
years old.

I find in Memphis a number of
former Mississippi preachers who are
doing splendid work as pastors of
churches in this big city. Among
these are Elders E. J. Hill, J. O.
Hill, J. G. Lott, and S. P. Posey. And
there are others. Our old Mississippi
boys usually make good wherever
the Lord places them.

The Southern Baptist Convention
is in session at St. Petersburg, Fla.,
at this time. It is the largest relig-
ious gathering in the world, perhaps.
Some momentous questions are to be
passed upon in this meeting, and
may all the Baptists of the South be
much in prayer that the Spirit shall
lead in all the activities of that body.

—o—

"More Blessed to Give . . . "

Again I repeat that this is one of
the hard lessons for Christians to
learn: "More blessed to give than
to receive." It is with most of us
like it was with the negro to whom
his pastor quoted these words when
soliciting financial aid from him.

His reply was: "This may be true,
brother pastor, but 'ceiving is good
enough for me." In our former ar-
ticle the argument was from the
standpoint of Scriptural teaching on
the subject, which is the basis of all
argument for any question. If there
is no "thus saith the Lord" for a
matter, there is no argument in its
favor; but we find this statement
to have Scriptural authority.

Now, I want to give some personal
experience to show in everyday life
that this statement is true; that it is
"more blessed to give than to re-
ceive." For a number of years after
I became a Christian, I did not rec-
ognize this truth, neither in precept
nor practice. What "little" I gave I
did it according to the impulse of
the moment and upon the haphaz-
ard of the amount I had when the
collection was taken—the way 95%
of our Baptists give today. I did
not give according to my means, but
according to my meanness.

As a consequence, during all these
years, and some of them passed after
I had become a preacher, I robbed
God and dishonored Him with my
substance. I had no method or plan
of "honoring the Lord with my sub-
stance." God was displeased with
such conduct upon the part of one of
his preachers, and just so, and He
showed His disapproval by withhold-
ing from me the possessions that I
needed for the support of my family
and His Kingdom work. In a home-
ly phrase, "My nose was constantly
to the grind-stone" financially. I
was in debt, never was prepared for
making an offering to the Lord's
work, so giving was a nightmare. I
dreaded it and often shunned it, for
I had nothing to give. In fact, there
was no joy, but horror, in giving—
what little I did give.

Finally, I decided that there was
something I was missing in this
matter of giving. Jesus had said
that it was "More blessed (happy)
to give than to receive," and I had
not found it so. I began to look
around to see where I was failing to
get the happiness, and I came to the
conclusion that I was not honoring
God, but dishonoring Him with my
giving. I entered into a covenant
with my Lord to be as honest with
Him with my possessions as I was
with my grocer and other creditors.
I agreed to honestly and religiously
give Him a tithe of all my income. I
was in debt and the devil said that
it would not be treating my creditors
right to take out a tithe and thus
not be able to pay up my debts here.
But I realized that my first debt was
to God, and besides, I had been fall-
ing farther and farther behind making
my earthly obligations my pre-
ferred creditors and I was missing
all the joy of giving. So I finally
agreed to be honest with God.

As stated, when I began this meth-
od of giving I was in debt. Funds
were scarce and hard to get. In a
short while I noticed a difference.
My salary was not very materially
increased, but I found that it was
paid more regularly, the amount I
received seemed to go farther in pay-
ing debts and providing for my fam-
ily, and I always had the tithe in the
Lord's treasury whenever the call
came for its use. My debts were soon
paid and I became a free man for
the first time in my life—owing no
man anything, but to love him.

But the best part of the matter
was not the fact that my debts were
soon paid and I had money for my
ordinary needs in the support of my
family and the education of my chil-
dren, but giving instead of being a
nightmare, became the joy of my
life. I soon knew from actual ex-
perience the Lord was right when
He said: "It is more blessed to give
than to receive." Giving now is as
sweet to me as preaching and pray-
ing, for I am serving and worshiping
my Lord in giving just as much as
when I preach or when I pray. I
also have the consciousness that I
am honest with my Master—a thing
I had never been before—and that I
was actually "honoring the Lord with
my substance and the first fruits of
all my increase." Hallelujah! Giv-
ing is a joy and as easy to do as
praying, and it is just as necessary.

Don't get up the foolish idea that
I have grown rich financially by
honoring the Lord with my giving. I
have not and I don't want to be rich.
I have never held pastorates that
have paid large salaries; have not
sought them. But the small amount
I do get meets my needs, keeps me
out of debt, supplies my account
with the Lord's work and enables me
with joy to give ten times as much
as when I robbed God with haphaz-
ard giving (or not giving). If you
are hard run, find no joy in giving
to the church work, and usually have
nothing to give, covenant with God
to be honest with Him and pay unto
Him the tithe of your income, much
or little, with a spirit of worship,
and you will soon be happy in giving,
—have something to give and your
financial worries will soon vanish.
For "It is MORE BLESSED to give
than to receive." Praise God!!

—BR—

**ECONOMY TOURS TO BERLIN
FOR THE BAPTIST WORLD
ALLIANCE**

(By Arch C. Cree, Secretary,
Southern Baptist Convention
Transportation Committee
Salisbury, North Carolina)

The Transportation Committee of
the Southern Baptist Convention
movement to Berlin in 1933 for meet-
ing of the Baptist World Alliance is
composed of President W. J. Mc-
Glothlin, Secretary Hight C. Moore,
H. L. Winburne, of Arkadelphia,
Ark.; Robert Coleman, of Dallas,
Texas; and Arch C. Cree, Salisbury,
N. C. This Committee has been work-
ing nearly a year to secure for Sou-
thern Baptists the lowest possible
rates and the best possible accom-
modations for the trip to Berlin. The
Committee in its initial meeting re-
solved that its duty was first, to get
every possible Baptist to go and,
secondly, at the lowest possible cost.

Dr. Winburne, the Chairman of
the Committee, in a recent article,
was all too modest in his reference
to the splendid services he rendered
in the preliminary negotiations with
a number of the largest transpor-
tation concerns. Southern Baptists are
deeply indebted to Dr. Winburne for
this fine service. As already an-
nounced, the North German Lloyd
Steamship Company, in open com-
petition, won the approval of the
committee as its official line.

In the distribution of the work of
the committee, because of my years
of experience in negotiating foreign
travel direct with foreign concerns,

the committee requested the writer
to conduct the technical negotiations
in developing the contract with the
North German Lloyd with a view to
reducing the cost, securing additional
advantages and conserving the in-
terest of our people.

At the convention in Birmingham
last May, the North German Lloyd
quoted a price of \$239.00 for the
minimum base trip, third class on
steamer. By correspondence and per-
sonal conference in New York, the
writer was able to negotiate adjust-
ments and reductions, which brought
the price of the minimum base tour,
third class on steamer, down to \$215.
00 and all other tours with higher
class steamer accommodations were
reduced in proportion. Recently there
have been further reductions in the
steamship fares so that the North
German Lloyd is now able to quote
for this minimum, third class on
steamer base trip, the modest price
of \$184.00 and a similar and pro-
portionate reduction in all of the
other trips and classes on steamers.
The advantage in this greatly reduced
price will accrue to every Baptist
who makes a reservation while this
price prevails. Reservations made
now at the present low price, and
covered by a deposit of \$25.00, will
hold in the summer of 1933. If
prices go still lower, these reservations
will be scaled accordingly.

Therefore, I advise every Baptist
who has any idea of going to the
Baptist World Alliance in Berlin, to
make reservation now and so secure
this great advantage. Write the
North German Lloyd, 68 Broad St.,
N.W., Atlanta, Georgia, for one of
the pamphlets on the Baptist World
(Continued on Page 12)

DAISY FLY KILLER

Placed anywhere, DAISY FLY KILLER attracts and
kills all flies. Neat, clean, ornamental, convenient and
cheap. Lasts all season. Made of metal,
can't spill or tip over;
will not soil or injure
anything. Guaranteed
INSIST UPON DAISY FLY
KILLER from your dealer.
HAROLD SOMERS, BROOKLYN, N. Y.

**A Little Jumping Goat
Gave Its Name to
TAXICAB**

Taxicab is an abbreviation of taximeter-cab-
riolet—a vehicle carrying an instrument for
automatically registering the fare. The name
cabriolet is the diminutive of the French cab-
riolet, meaning "a leap" like that of a goat,
and was applied to this type of carriage
because of its light, bounding motion.
Cabriolet came from the Italian capriola
meaning "a somersault," from Latin caper
"a goat," capra "a she-goat." There are
thousands of such stories about the origins
of English words in

**WEBSTER'S NEW
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DICTIONARY**

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Write for Free Booklet, which
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command of English through the
knowledge of word
origins.

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Springfield, Mass.

The Sunday School Department

SUNDAY SCHOOL LESSON FOR MAY 15, 1932

(By L. D. Posey, Jena, La.)

Subject: Jacob at Bethel.

Golden Text: I am with thee, and will keep thee whithersoever thou goest. Gen. 28:15.

Scripture for Study: Gen. 28:10-17; for supplemental study, Genesis, chapters 27 and 28.

Time and Place: About 1784 B.C., in Beersheba in the extreme south of Palestine, and Bethel, twelve miles north of Jerusalem.

Introduction

Let it be remembered that dates given in these lessons are only approximate, and have little value except as a working basis. Chronologists are by no means agreed, and it is useless to spend time discussing dates. All that is necessary to keep in mind here is, that several years passed between the time Esau sold his birthright to his brother Jacob, and when Isaac, by mistake upon his part, gave the patriarchal blessing to Jacob, which so angered Esau that Jacob had to flee for his life.

"Bethel" means "house of God," and the place was so named because God appeared in a dream or vision there to Jacob, probably the second night he spent away from home in his escape from Esau. The former name of the place was "Luz." It was about fifty miles north of Beersheba, the home of Isaac at the time of the present lesson.

The Lesson Studied

Jacob's first reaping from the wild seed which he and his mother had sown in getting the blessing that by nature belonged to Esau, but which by election God intended for Jacob, was having to leave home to escape the wrath of his offended brother. A night alone in the woods would have meant little to a man like Esau; but for one like Jacob it was quite an experience. With a stone for a pillow, the sky for a covering and a homesick heart for a companion, nothing but the weariness caused by his day's travel could induce sleep. But the waking was glorious, and gave name to the place in recognition of the fact that God was there.

At this point we need to be careful and clear in our thinking and teaching. Because God appeared here to Jacob, let us not think for one moment that God condones sin; or that we can sin and escape the consequences of it. Jacob was God's servant, and though a transgressor, God was with him, not to protect him in sin, but to protect him from outside harm, and give him spiritual comfort while he learned by bitter experience the exceeding sinfulness of sin. His separation from all that he loved was a bitter experience for him. During that sorrow he needed comfort. God gave it in the vision. He also needed assurance for the many trials that were ahead of him, and which would always keep his own sin before him. His Bethel experience fortified him for the future. In a measure, it was like Paul's

statement, "If God be for us, who can be against us?" Rom. 8:31.

It is not reasonable to suppose that Jacob got the full meaning of that vision as we understand it now since its fulfillment in Jesus; but he did understand from it, the connection between earth and heaven; the ascending petitions, and the descending answers in blessings.

Several interesting things are connected with Jacob's experience at Bethel. Having secured his father's special blessing through stealth, as well as his brother's birthright by driving a hard bargain, it now looked to him as if all was lost, and that he might at any moment come to an untimely grave. Following the vision God gave him, the Abrahamic covenant was renewed with him, which was a guarantee to him that though in flight for his life, and an exile from his home, and soon to be from his native land, he should sometime return and possess the whole of that promised to Abraham.

A practical lesson at this point is that though a Christian may wander from God and become a victim of the devil's wiles, if he returns to God's house, the joy of God's salvation will be restored to him. But since Bethel was not then a literal house, it enables us to know that God will meet His wayward child whenever and wherever that child's heart is open to God.

Another truth at this point is that of unconditional election, but not to salvation. It pertained to this life and God's purpose of giving the world a Savior through Jacob's posterity. But as already indicated, it was not a guarantee to Jacob that he should escape in this life the consequences of his sin. In fact, he must drink the cup to the dregs however bitter they might be.

The expression in Gen. 28:20 looks like Jacob was driving a bargain with God. The true meaning is revealed by using the word "since" instead of the word "if." Since God would deal so graciously with Jacob, he, out of the gratitude of his heart, would give to God a tithe of all that should come to him. Just here we get the correct meaning of the much discussed subject of tithing. To be acceptable to God it must be prompted by gratitude and love. There is no such thing as "buying" God's blessings by giving a tithe of our income. He has given us everything. The return of but one-tenth is a very small token of our gratitude and love. The highest standard of giving is in view of what is

WINTERSMITH'S CHILL TONIC
For over 50 years it has been the household remedy for all forms of Chills and Fever Dengue
It is a Reliable, General Invigorating Tonic.

left after the gift has been made. The widow gave all, though she gave but a farthing. Again Paul's words come to mind: ". . . but first gave their own selves to the Lord, and unto us by the will of God." II Cor. 8:5.

In closing this study, let us note briefly some of the reaping of Jacob's unfortunate sowing. First, he worked seven years for a wife whom he might have received for the asking, and after the marriage found he had been given the ugly sister to her for whom he had worked so long. Then he had to work seven years more to get the one he loved. That put him in possession of one more woman than he wanted, and, as always is the case when a man has too many wives, trouble followed. Then when it became necessary to take his effects and leave the country of his father-in-law, he was confronted with the certainty of meeting his formerly enraged brother. Through the intervention of God, Esau became reconciled, and met Jacob peaceably; but Jacob did not know it would be that way; therefore, he met him in the most humble manner.

Passing over much of his trouble, we note that when Jacob was an old man, ten of his sons sold Joseph, Jacob's favorite son, into slavery, and led him to believe that he had been slain by some wild beast. How that kid skin that Jacob's mother put on the smooth part of his hands and neck to deceive his blind old father must have stood before his eyes as he looked at Joseph's beautiful coat all stained with blood!!! And how Esau's starving cry the day Jacob wrenched from him his birthright, must have sounded in his ears, when nine of his sons returned from Egypt and reported their reason for leaving one down there. He must have said, "Truly, my sin has found me out." Be that as it may, it always will do so. Then how careful we should be in all that we do, lest we sin against God and bring sorrow to ourselves.

—BR—

OLD FOLKS' DAY AT GLADING

—O—

It was agreed at our March meeting at Glading that we would observe Old Folks' Day at our meeting the fourth Sunday in April. Arrangements were made to bring all the old people of that community



RAILWAY MAN FINDS RELIEF FROM PILES

Mr. Joseph Smitzel, a United Railways employee, says that after suffering torture from piles for more than 15 years, he has secured complete relief through a new guaranteed treatment which is a physician's prescription. For free information concerning this treatment write Dr. J. L. Kronthal, Ph. G. 2444 E. Biddle Street, Baltimore, Md.

GRAY'S OINTMENT

Nothing Better for Boils and Sores
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out on that day, and many of them were there. Some had not met for years. I think it was one of the greatest and happiest days I have experienced for some time. The children sang to the delight of the old people, and then we grownups sang the old-time Gospel songs with two old-fashioned Gospel sermons and a sumptuous dinner on the ground, and the old people stayed through it all and seemed to enjoy every moment of it. It is our custom to have two sermons and a luncheon at each regular meeting. Our work at Glading is prospering. I think we have the best spirit among our people we have had for years.

We have an active W.M.S., a good Sunday school, and a junior B.Y.P.U. Glading is a small country church, but it has some choice spirits in it, and it is a joy to meet with them at our regular monthly meetings.

Our work at Fernwood is moving on nicely, preaching twice a month; a good Sunday school and B.Y.P.U. with a dozen or more in the adult union. We also have an active W.M.S. that is doing excellent work in mission and Bible study, and also in the support of our work.

We have two new factories going up in Fernwood that will increase our population and we trust will greatly strengthen our church.

I have been called to, and think I shall accept, the church at Knoxy. This is a splendid village community, a good farming section, and a good class of people.

I had not planned to accept other work, but this call seemed so providential I am persuaded to accept it.

This gives me full time work and keeps us very busy; but we are thoroughly enjoying the work and thankful to our heavenly Father that we can still be useful.

We genuinely enjoy the weekly visits of The Record and trust that we may be able to induce more of our members to take it.

—J. R. Carter.

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Thursday, May 12, 1932

THE BAPTIST RECORD

11

(Continued from Page 5)

Lexington, J. H. Kyzar, Lexington	77.30	Causeyville, B. S. Vaughan, Meridian	10.00	LEFLORE COUNTY
West	40.88	Concord, W. B. Abel, Meridian	1.28	Greenwood 1st, E. J. Caswell, Greenwood
	218.11	Goodwater, Eugene Stevens, Meridian	7.00	Itta Bena, W. E. Farr, Itta Bena
Fulton	5.81	Kewanee, A. H. Miller, Meridian R 8	125.00	309.64 84.00 25.00 5.76
	5.81	Macedonia, Carey Cox, DeKalb	2.60	Money, R. R. Brigance, Hernando
	5.81	Meridian 1st, H. C. Bass, Meridian	300.00	Schlater
		Meridian 41st, Gordon Ezell, Meridian	138.25	Sidon, W. E. Lee, Como
		Meridian Highland, J. H. Street, Meridian	1.78	342.64 113.66
		Meridian Southside, B. S. Vaughan, Meridian	39.33	LIBERTY ASSOCIATION
		New Hope, W. A. Roper, Meridian	40.00	Pine Grove, H. M. Mason, Insey, Ala.
		Oak Grove, T. B. McPheeeters, Bonita	1.55	14.30
		Poplar Springs, W. B. Abel, Meridian	19.95	14.30
		Russell, Gordon Ezell, Meridian	31.07	LINCOLN COUNTY
		Toombsba, L. T. Dyess, Meridian	17.20	Arlington, C. W. Smith, Norfield
			9.50	Bogue Chitto, Joe Canzoneri, Jackson
			540.95 295.99	Brookhaven 1st, A. F. Crittenden, Brookhaven
				369.61 .24
				Friendship, S. H. Jones, New Orleans, B.B.I.
				Heucks Retreat, J. W. Sproles, Oakvale
				Holly Springs, B. B. Coke, Brookhaven
				Mission Hill, R. L. Smith, Seminary Hill, Tex.
				Mt. Pleasant, P. E. Cullom, Summit
				10.50
				New Prospect, J. B. Hemphill, Nola
				10.00 2.48
				New Site, L. M. Burgess, Brookhaven
				7.30
				Norfield, T. B. Bragg, New Orleans, B.B.I.
				4.85
				Pleasant Grove, S. H. Jones, New Orleans, B.B.I.
				3.00
				Pleasant Hill, H. B. Price, Bogue Chitto
				5.00 1.50
				466.41 17.32
				MADISON COUNTY
				Canton, J. J. Mayfield, Canton
				186.71 50.32
				Flora, W. A. McComb, Flora
				25.00 36.00
				New Hope, C. J. Olander, Brandon
				22.25
				211.71 108.57
				MARION COUNTY
				Bunker Hill, Bryan Simmons, Columbia
				13.54
				Columbia 1st, H. W. Ellis, Columbia
				16.77
				E. Columbia, W. C. McGill, Columbia
				10.00 3.55
				Foxworth, E. N. Wilkinson, Clinton
				16.66 2.05
				Improve, W. T. Graves, New Agusta
				4.80
				Kokomo, D. W. Glover, Monticello
				6.05
				45.00 28.42
				MARSHALL COUNTY
				Cornersville
				5.00
				Byhalia, W. E. Lee, Como
				3.00
				Carey Chapel, W. B. May, Ashland
				24.87
				Holly Springs, R. A. Morris, Holly Springs
				200.00 11.40
				Pleasant Grove
				1.50
				Potts Camp, J. A. Landers, B. Mtn.
				1.47
				206.47 40.77
				MISSISSIPPI ASSOCIATION
				Robinson
				11.06
				Beroick, A. Best, Pineville, La.
				200.00
				Eastfork, J. B. Hunt, New Orleans, B.B.I.
				5.70
				Ebenezer
				13.50
				Ft. Adams
				5.00
				Galilee, E. K. Cox, Gloster
				136.10 18.21
				Hebron, J. A. Chapman, Summit
				10.01
				Memorial, S. G. Pope, Centreville
				3.45
				Mt. Vernon, H. H. Webb, Liberty
				3.14
				Oak Grove, J. A. Chapman, Summit
				2.60
				Stephenson, O. P. Churchill, New Orleans, B.B.I.
				5.30
				Terrys Creek, J. B. Hemphill, Sontag
				3.80
				Zion Hill, E. K. Cox, Gloster
				14.54
				388.19 44.22
				MONROE COUNTY
				Amory, J. F. Measelle, Amory
				64.40

(Continued on Page 14)

The Children's Circle

MRS. P. I. LIPSEY

God's Loving Voice
God whispers to the children through
the trees,
As they bend their leafy branches in
the breeze
Saying, "Grow up tall and strong,
Reach toward heaven all life long"—
This is what He whispers to them
through the trees.

God whispers to the children through
the flowers
While they blossom all the happy
summer hours
Saying, "Grow up clean and sweet
Giving joy to those you meet"—
This is what He whispers to them
through the flowers.

God whispers through all things both
great and small,
If you listen you will hear His dear
voice call
Saying, "Grow up close to Me,
Safe and happy you will be"—
This is what He whispers through
things great and small.

Harriet Blanche Jones.
(in World Comrades)

—o—

My Dear Children:

I have just returned this morning from a very pleasant little trip. Yesterday morning—Sunday—we drove to Wesson, and the head-of-our-house preached, by appointment. After a nice dinner at the home of the pastor and his wife, who have three fine little boys, who are interested in the Children's Circle, but not as much so as they are in the two-weeks-old bull puppies they own, we drove to Brookhaven, where live Bettie and John Crawford and their parent. How happy we were to be with them, and to find the dear baby recovering from a recent illness! We spent the night with them, and left for home while the day was young. Copiah country has the distinction of being the best trucking district in the world, and many fields along the highway were full of blue-gray cabbage, almost ready to be packed in the crates piled nearby. There were also many fields of tomatoes and English peas, and frequently each plant was attended by its own regularly-set little stake, giving the field somewhat the appearance of soldiers, marching forward in battalions. And did you know that Crystal Springs, Copiah county, has the largest consolidated school in the world? We have a circle member at Crystal Springs, and I wish he would tell us something about this great school.—Along the journey we saw two big snakes and a terrapin on the road, but they knew where they were going, and we did not interfere with them.

Not very much doing this week for the orphans and the B.B.I. work. However, I believe we are going to hear soon from the Sunbeams at Wesson. I was pleased to hear what a good number of them there are there, it seems to me, 40. And I know there are 40 Sunbeams in Clinton.

Much love from
Mrs. Lipsey.

—o—

Bible Study No. 19: May 12th. Raising the Widow's Son. Luke 7:11-17

It was more than twenty-five miles from Capernaum to Nain: the road from Nain to the Lake of Galilee is still distinctly marked and Jesus probably took this road, coming to the entrance of the city on the east side. At the present time, the place is a ruin, having only a few houses of mud and stone, scattered among heaps of stone and traces of wall. The rich gardens are gone, the fruit trees cut down.

It was thought right for the poorest Jew, on the death of his wife, to provide at least two flutes and one

professional mourning woman, and the widowed mother on this occasion would not neglect some such attendance as a token of her affection. When the body was taken from the house, chairs and couches, according to funeral custom, were turned upside down upon the floor. The body was laid on an open coffin, probably made of wickerwork. When a person died unmarried or childless, it was customary to put into the coffin something characteristic of him, such as a pen and ink, or a key. Reverence for the dead and sympathy for the sorrowing friends brought many to attend the funeral, even of the very poor. And so they would go on to what the Hebrews beautifully spoke of as the "house of assembly," or "meeting," the "place of rest," or of "freedom," the "house of eternity," or of "life"—the cemetery.

—o—
Weir, April 29, 1932.

Dear Mrs. Lipsey:

I have just finished reading your letters and enjoyed them very much. This is the first time for me to write to the Children's Circle. School has been out several weeks here. I have gone fishing 3 times and didn't catch very much either time. Have been working with the flowers, too. Have been plowing. Mother's Day will soon be here. I enjoy going to Sunday school very much. Am sending 10c for the orphans. Much love,

Archie Burt.

There's always something to do when school is out, isn't there, Archie? I am glad you can be so helpful at home; that is fine. We are obliged for the money for the orphan children. Come again soon.

—o—
Shaw, April 29th, 1932.

Dear Mrs. Lipsey:

I have just finished reading your letters in The Baptist Record, and have enjoyed them very much. I have never written to The Baptist Record before, but I want you to get acquainted with me. Last Sunday was my birthday, and I was twelve years old. I belong to the G.A., and Mrs. Turner is our leader: we like her very much. We have 14 girls in the G.A., and we meet every other Friday for a program. The President of our band is Miss Dada Smith, and I am Secretary and Treasurer. We were planning to go on an outing today, but it rained, so we are planning to go next Friday if nothing happens to prevent. We are inviting the R.A.'s. I go to Sunday school and church every Sunday and am a member of the Junior Department. Mrs. Doughty is our Superintendent. I have learned so much since I have been in the Junior Room and wish you could come to it: I think you would enjoy it.

Your true friend, Ruby Moore.

I just want to mention that our G.A. Band pays 10 cents per person each month, and we send it to our orphanage, and to other things that are helpful.

Thank you for this letter, Ruby, that has told us a good deal about yourself. Though you have not told us the color of your hair, eyes and complexion. I feel pretty well acquainted with you. I'm glad you have such a good G.A., and should be happy if you would decide to send some of your monthly contribution to the orphans through our Circle, as some are doing. We are trying to send to the orphans \$10.00 a month. Come again soon.

—o—
Newton, May 4th, 1932.

Dear Mrs. Lipsey:
I am a little girl nine years of age and in the fourth grade. I enjoy going to the Sunbeam meeting very much. We have a new Sunbeam

Leader. Her name is Miss Virgie Mae Royals. We meet at the college dining hall. Our school closes this week and we are going to have examination on arithmetic and geography tomorrow. We are going to move when school is out, on our farm. I am sending twenty-five cents from College Hill Sunbeam Band. Well, goodbye and best wishes.

Evelyn Williams.

My Dear Evelyn: I know you have enjoyed your school work and that you will have a good time during vacation. I am glad that while you folks are busy you can remember to help others.

—BR—

(Continued from Page 9)

Alliance movement. Select the tour and price you want. Remember, if the price marks are not changed on your pamphlet, that there will be a reduction of from \$30.00 to \$60.00 according to the tour and the class used on the steamer. Then write the North German Lloyd, Atlanta, stating which tour for which you wish to make reservation and send them the deposit fee of \$25.00. In the event your plans change and you decide not to go, you have until June 20th, 1933, thirty days before the sailing date, to call for the return of the full deposit fee of \$25.00. Hence, my advice to you to register now and make sure of the present low price, which may or may not prevail a year from now.

We hope to negotiate still further reductions in addition to this reduction in steamer rates. Under the contract with the North German Lloyd we have until January 15, 1933, to secure a better price on the land portion of the several tours, and I am in correspondence with concerns in Europe looking to that end. However, my correspondents in Europe

advise waiting until the summer when the full force of the slump in foreign travel will be felt before pressing for special inclusive rates for the Alliance tours in 1933. They predict a fall in prices and I am confident we will be able to save our brethren and sisters even more than we have already saved them in the cost of these trips. My heart was set on reducing the minimum base trip, third class on steamer, to less than \$200.00. That has been accomplished. In negotiating the contract with the North German Lloyd and in otherwise promoting the matter, it has been my ambition to save every possible dollar for my personal benefit and to secure every possible advantage for Southern Baptists. It is written into the contract that no member of the committee shall receive any commission. The prices speak for themselves. If they can be bettered by any responsible concern, acceptable to the committee and the Lloyd, it is provided in the contract that the North German Lloyd shall accept the lower priced tours offered, provided, of course, that the offer provides first class accommodations as to hotels, etc., for the accommodations pledged by the North German Lloyd are high class and the same accommodations to all irrespective of the class of cabin on the steamer.

I may say in conclusion that, while I do not expect to go to Berlin with the official party, as I plan to have a private party, as heretofore, leaving in June, yet it has been a labor of love to serve our committee and my Baptist brothers and sisters in this matter.

The Transportation Manager for your section is D. H. L. Winburne, Arkadelphia, Ark.

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John E. White

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While this volume is the first from his pen in ten years, his ministry of Evangelism and personal work in winning souls has gone unabatedly on. In practically every great city of this country, in many cities in Europe, and in South America the zeal of George W. Truett has been felt in the most essential phase of the church's work.



Geo. W. Truett

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R. G. Lee

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No more dynamic, radiant, helpful personality ever moved among Southern Baptists than L. P. Leavell. Combining exceptional native ability, superior educational opportunities well used, complete devotion to his task, and rare personal charm, he literally moved his constituency to higher thinking and living.



L. P. Leavell

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

W. E. GREEN, DISTRICT B.Y.P.U. PRESIDENT, ORDAINED TO THE GOSPEL MINISTRY

And the B.Y.P.U. is used of God again as the means of leading one of his chosen into the Gospel ministry. Mr. W. E. Green, President of the B.Y.P.U. Convention of District Four, a little more than a year ago heard and answered the call to preach. During the past month he has been called to serve the Mt. Vernon church and in April during the B.Y.P.U. Study Course at 41st Ave., Meridian, of which Mr. Green is a member, he was ordained. Mr. Green has been the efficient Director of the B.Y.P.U. work of 41st Avenue for some years and has lead the organization there in doing perhaps more extension work in the nature of personal service than any organization in the State. Even during the study course he led the members to concentrate during the week in prayer for an aged lady of the community and before the week was out she was gloriously saved. All who know Bro. Green love him and we are happy to see him promoted by the Master to the highest service given to man.

TAYLOR CONTINUES ITS GOOD WORK UNDER NEW SET OF OFFICERS

The Taylor Senior B.Y.P.U. that for some years now has been holding high honors in the realm of B.Y.P.U. work continues its good work under the leadership of new officers as listed here: President, Mrs. Louise Hurdle; Vice-President, James R. Walker; Corresponding Secretary, Madge Walker; Secretary, Connie Smith; Treasurer, Mrs. Benoit Walker; B. R. L., Fannie Pearl Gooch; Chorister, Martha Byers; Group Captains, Doris Hamilton and Aileen Williams. We are indebted to Miss Lorene Mitchell, retiring President, for this report.

DISTRICT JUNIOR AND INTERMEDIATE LEADERS

Leaders! What would we do without them? And so, in our District B.Y.P.U. Conventions each year we elect a Junior and Intermediate B.Y.P.U. Leader, who through the year is supposed to boost and promote these two departments of the work in their district. Those serving in this capacity for the closing year are: District One, Miss Ruby Taylor, Star, Miss.; District Two, Miss Minnie Oswalt, Tunica, Miss.; District Three, Miss Ruby Norris, Water Valley, Miss.; District Four, Mrs. Elbert Phillips, Columbus, Miss.; District Five, Mrs. N. A. Edmonds, Shubuta, Miss.; District Six, Mrs. R. C. Puckett, Bassfield, Miss. An official notice from them to our Junior and Intermediate Leaders regarding the Convention should receive special notice.

LAUDERDALE COUNTY ASSOCIATIONAL B.Y.P.U. TO PUT ON ATTENDANCE CONTEST

The Lauderdale County Associa-

tional B.Y.P.U. is staging a contest between all unions for attendance at the District B.Y.P.U. Convention, meeting in Union June 9-10. Several school trucks will run from Lauderdale county and the winning Union in the contest will get free transportation to the Convention. This is a fine spirit and could be well followed by all Associational B.Y.P.U.'s. Let us know your plans.

HOW WOULD YOU GRADE THIS SPIRIT?

A letter comes from a young lady, college graduate and teacher in one of the best city schools in the State: "May I again offer my services for the summer—on the same conditions: only that expenses are taken care of? Of course, I realize that perhaps you have your schedules made ere this, but I should be glad to help fill the gaps if you need me or see fit to use me." How would you grade a spirit like that? I give her 100%. That is the spirit as suggested by one of our B.Y.P.U. songs, "As a Volunteer." It is the spirit of youth, wanting to serve, and willing to volunteer.

HONOR ROLL OF A-1 UNIONS FOR FIRST QUARTER

A-1 General Organizations: Woman's College, Hattiesburg; Mt. Pleasant, Lincoln county.

A-1 B.A.U.'s: Southside, Meridian; Mt. Pleasant, Lincoln county; Oxford.

A-1 Senior B.Y.P.U.'s: Mt. Creek, Rankin county; Bogue Chitto; Coldwater, Lauderdale county; Neshoba; New Hope, Clark county; Mt. Pleasant, Lincoln county; Lens; Salem, Green county; County Line, Jones county; Russell; Two from Woman's College.

A-1 Intermediate B.Y.P.U.'s: Liberty; Winona; Mt. Pleasant, Lincoln county; Grenada; Morton; Bogue Chitto; New Sight, Lincoln county; Live Wire, Davis Memorial, Jackson; Neshoba; Good Water, Simpson county; Shady Grove, Copiah county.

A-1 Junior B.Y.P.U.'s: Mt. Creek, Rankin county; Peppy Peppers, Sou. McComb; Bogue Chitto; Norfield; William Carey Magee; Busy Bees, First, Jackson; Summerland; Mt. Pleasant, Lincoln county; Shady Grove, Copiah county; Utica.

And now cometh April, May, June. These three, and the greatest of these is June. WHY? Well, June is District B.Y.P.U. Convention Month! Remember the schedule? Here it is again:—Calhoun City, June 7-8; Union, June 9-10; Picayune, June 14-15; First McComb, June 16-17; Pickens, June 21-22; Senatobia, June 23-24.

HONOR ROLL OF A-1 UNIONS FOR 1931

The following organizations were A-1 for the entire year 1931 and we congratulate these churches and unions on their splendid work.

General Organizations: Sou. McComb.

B.A.U.'s: Shady Grove, Copiah county; Oxford.

Seniors: Bogue Chitto; Mt. Pleasant, Lincoln county; Toombs.

Intermediates: Bogue Chitto; Senatobia; Green Light, Union.

Juniors: Baldwyn; Mt. Pleasant, Lincoln county; Zion Hill, Forrest county; Kosciusko; Bogue Chitto; Shady Grove, Copiah county; Liberty; Corinth, Simpson county; Shelby; Poplar Springs, Meridian; Norfield; Mt. Creek, Rankin county.

—BR—

BAPTIST HOME NEWS

—o—

Several of the children gave a program over station WCOC, Meridian, Sunday, April 24th. According to the number of responses, the program was well received.

If the coupons come in so that we may get the bus during the early summer, we expect to go to different churches during the summer and give programs. In order to save expenses, we are suggesting that one person in each church—preferably the W.M.U. President—be designated as the person to send in all the coupons, and that the coupons be turned over to her for this purpose.

We are very anxious to thank you when you send a box to the children, but we cannot do so when you put the return address as "W. M. U., blank, Miss." We suggest that someone's name, perhaps the President, etc., be put on the box, together with the route or street number.

Needs: We are still badly in need of dishes, spoons, knives and forks, etc., for the dining hall. One W.M.U. circle sent \$10.00 to be used in the purchase of these. Two other circles sent the goods. We would also appreciate overalls and shirts for the work boys. The boys bear much of the "brunt" of the Home—as they do the farming, milking, looking after the stock, etc., and yet, they are generally forgotten when supplies are sent to the Home.

Winnie Haimes, Rptr.

—BR—

PROHIBITION

—o—

Rev. G. W. Riley, of Clinton, on last Sunday afternoon delivered his lecture on Prohibition in the big tabernacle at Carrollton, Miss., where Dr. M. E. Dodd held his great meeting last summer. Mr. Riley's main theme was "True Citizenship," and he treated it from the Bible standpoint, which was enthusiastically endorsed by a standing vote.

Bro. Riley led some years ago one of the most successful moral crusades against the "redlight district" and the "blind tiger" ever waged in the city of Jackson. These are most propitious times for sober thought and sane action on the subject of Prohibition. We need to pray much, think much, do much, and vote right.

In Memoriam

AUDIE MAE STILL SMITH

On March 21, 1932, God, in His infinite wisdom and love, called from our midst a Christian character of rare beauty, devotion, and consecration. With crushed spirits, submissive wills, and tear-stained eyes, we, the members of the Woman's Missionary Society of the Fifteenth Avenue Baptist Church, wish to express our love and appreciation of Audie Mae Still Smith, who so recently answered "Here" to her summon: "Come up higher."

Though we bow in humble submission to His divine will, yet our church and community has in her going lost one of its most loyal members; our W.M.U. a most valued worker, our Junior G.A.'s an efficient and loving leader.

Her kind, friendly disposition endeared her to all who came to know her. Befriending ones in need and such deeds of thoughtfulness will be sweetly remembered by the ones who knew and loved her best. It can truly be said of her: "She hath done what she could."

While she will be missed by near and dear friends it is in her own home circle where the absence of her companionship will be most keenly felt. To the dearly bereaved, we would say,

Everlasting arms of love
Are beneath, around, above.
God it is who bears us on,
He's the arm we lean upon.

He our ever-present Guide,
Faithful is whate'er betide.
Gladly, then, we journey on,
With His arm to lean upon.

By Committee:

Mrs. Ernest Brookshire
Mrs. W. W. Willis
Mrs. Howle Simmons

—BR—

MRS. ANNIE TATE BRUNSEN

Sister Brunsen was born January 20th, 1862. She married T. R. Brunsen December 21, 1879. Eleven children were born to this union, ten of whom are yet living.

She joined the Baptist Church when a young girl and lived a devoted Christian life till her last day.

She had many good graces that adorned her life as wife, mother, friend and saint of the Lord.

She lived in Kewanee, Miss., at the time of her death, March 1st, 1932. God had blessed her graciously and had spared her for 70 good years. Her life was one of constant devotion to home, her friends and her church. With a great crowd of friends the Brunsens buried the one so dear to their hearts in Zion Cemetery, Sumter county, Ala.

We truly feel our deep loss is her eternal gain. In Christian love, (Her pastor) Rev. A. H. Miller.

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L. G. CLEVERDON, President
MARION, ALABAMA

(Continued from Page 11)

Bethel, M. V. Owings, Aberdeen	2.55
Center Hill, W. C. Ballard, Okolona	3.90
New Prospect, M. V. Owings,	
Aberdeen	2.75
Quincy, M. V. Owings, Aberdeen	.60
Smithville, J. A. Rogers, Amory	

74.20

MONTGOMERY COUNTY

Kilmichael, J. W. Eidson, Kilmichael	
Scotland, V. E. Boston, Clarksdale	
Unity, J. W. Hicks, Bellefontaine	12.55

12.55

MT. PISGAH ASSOCIATION

NESHOBIA COUNTY

Burnside, L. T. Grantham, Burnside	2.15
Coldwater, J. L. Moore, Neshoba	4.06
New Blackjack, Z. B. Kitchens,	

Beach

3.00

Neshoba, Eugene Stevens,	
Meridian	

2.25

New Hope, L. T. Grantham,	
Burnside	3.00

3.00

Pearl Valley, L. T. Grantham,	
Burnside	.50

.50

Salem	2.43
-------	------

2.43

Spring Creek, A. B. Culpepper,	
Collinsville	15.24

15.24

30.38

NEW CHOCTAW ASSOCIATION

NEWTON COUNTY

Bethel, H. H. Bethune, Newton	22.50
Chunky, Eugene Stevens, Meridian	4.00
Clarke Venable Mem., J. E. McCraw,	
Decatur	19.00
Hickory, J. E. McCraw, Decatur	7.72
Lawrence, L. G. Bassett, Louin	10.20
Newton, J. E. Wills, Newton	75.00
Union, G. O. Parker, Union	10.00

148.42

NOXUBEE COUNTY

Brooksville, C. O. Estes,	
Brooksville	126.29
Concord, R. D. Pearson, Macon	3.60
Gholson, R. D. Pearson, Macon	3.30
Little Bethel, W. E. Hardy,	
Shuqualak	6.00
Mashulaville, F. H. Miller,	
Mashulaville	3.65
Shuqualak, W. E. Hardy,	
Shuqualak	60.00

202.84

OKTIBBEHA COUNTY

Adaton, J. D. Ray, Starkville	4.00
Bethesda, W. H. Smith, Longview	
Double Springs, H. M. Whitten,	
Ackerman	3.50
Longview, W. H. Smith, Longview	6.10
Morgans Chapel, W. C. Kitchens,	
Fearn Springs	
Pleasant Ridge, W. H. Smith,	
Longview	3.00
Salem, J. D. Ray, Starkville	27.80

44.40

PANOLA COUNTY

Batesville, J. W. Lee, Batesville	
Courtland, R. L. Nester, Courtland	9.60
Crenshaw, Chas. Howse, Crenshaw	8.50
Good Hope, N. G. Hickman, Sardis	5.35
Peach Creek, W. E. Lee, Como	39.50
Sardis	27.75
Tocowa, S. H. Shepherd, Sardis	4.25
Union, W. E. Lee, Como	9.00

103.95

PEARL RIVER ASSOCIATION

Camp Rowlands, T. R. Coulter,	
Poplarville	
Henley Field, T. R. Coulter,	
Poplarville	1.75
Juniper Grove, A. S. Newman,	

9.00

3.05

14.13

Church Point, La.	11.13
Pine Grove, J. T. Dale, Collins	2.91
Poplarville, J. C. Richardson,	
Poplarville	19.85
Union, R. W. Langham, Carriere	16.13
West Union, T. R. Coulter,	
Poplarville	3.00

11.25

54.77

9.00

Richton, J. H. Cothen, Richton	38.65
	38.65

10.00

Fernwood, J. R. Carter, Magnolia	20.12
Friendship, J. B. Quin, Summit	9.00
Johnston Sta., A. W. Talbert, Jackson	50
Magnolia, T. W. Green, Magnolia	9.40
McComb Central, R. L. Smith,	
McComb	3.00
McComb East, W. A. Gill, McComb	18.00
McComb 1st, J. W. Mayfield,	
McComb	147.39

2.25

290.48

114.59

McComb South	10.00
Mt. Zion, S. A. Williams, Osyka	9.65
Osyka, S. A. Williams, Osyka	60.07
Progress, W. A. Roper, Meridian	10.00
Silver Springs, A. J. Linton,	
Warnerton, La.	3.75
Summit, L. B. Campbell,	
New Orleans, La.	9.00

20.20

40.79

27.15

Cherry Creek, H. G. West, Ecru	3.00
Ecru, H. G. West, Ecru	9.37
Pontotoc, A. L. Goodrich, Pontotoc	26.54
Toccopola, L. F. Haire, Algoma	11.00
Toxish, Chas. Nelson, Toccopola	7.25
Woodland, J. A. Rogers, Amory	4.88

20.20

8.00

26.11

Baldwyn, A. M. Overton, Baldwyn	22.11
Mt. Olive	8.00
Wheeler	4.00

1.47

162.81

121.74

BERLIN

GERMANY

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1933

August 4th to 10th

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ATLANTA

GEORGIA

(Continued from Page 14)		
Iuka, Charles Palmer, Iuka	6.50	13.46
Paden, Audie Wilson, Golden	1.50	.....
	11.00	13.46
UNION ASSOCIATION		
Beech Grove, L. T. Greer, McBride	3.00	.....
Elmo, H. L. Byrd, Clinton	3.04	.....
Fayette, Lee McGowen,		
Union Church	11.50	4.00
Hermanville, S. G. Pope, Centreville	6.34	.....
Port Gibson, W. H. Thompson,		
Port Gibson	14.20	5.00
Union Church, L. E. McGowen,		
Fayette	17.00	.....
Unity	4.00	.....
	59.08	9.00
UNION COUNTY		
Beulah, G. W. Wages, B. Mtn.	110.00	.....
Blue Springs, O. H. Richardson,		
Shannon	5.00	.....
Jericho, A. M. Overton, Baldwyn	.....	1.98
Mt. Gilead, J. S. Grubbs, Etta	17.06	.....
Myrtle, F. Z. Huffstatter, Myrtle	.75	.....
New Prospect, W. T. Darling,		
Blue Springs	.....	1.00
	132.81	2.98
WALTHALL COUNTY		
Centerville, W. A. Roper, Meridian	10.00	.....

Knoxo, Daniel Hughes, Hammond, La.	.....	3.00	Bethel, N. F. Metts, Oxford	2.00
Lexie, W. F. Houston, Lexie	30.00	.....	Clear Springs, J. M. Hendricks, Coffeeville	4.31
Salem, L. E. Horton, Foxworth	5.50	1.65	Coffeeville, R. L. Breland, Coffeeville	25.00
Tylertown, A. B. Weathersby, Tylertown	263.61	114.74	Elam, J. H. Page, Oakland	5.00
	309.11	119.39	Oakland, J. H. Page, Oakland	.60
WAYNE COUNTY			Scuna Valley, R. L. Breland, Coffeeville	11.46
Bucatunna, D. C. Mason, Ensey, Ala.	10.00	.....	Tillatoba, Joe Sturdivant, Abbeville	29.00
State Line, H. M. Mason, Ensey, Ala.	.....	1.50	Water Valley, J. M. Metts, Water Valley	43.50
	10.00	1.50		13.25
WEBSTER COUNTY				2.75
Mantee	.....	4.50		133.52
	.....	4.50	YAZOO COUNTY	9.90
WINSTON COUNTY			Hebron, W. H. James, Phoenix	11.25
Calvary, J. N. McMillin, Louisville	1.50	8.33	Yazoo City, Webb Bramble, Yazoo City	27.20
Liberty, B. L. McKee, Noxapater	1.10	.....		33.48
Louisville, J. N. McMillin, Louisville	25.00	.....	Eupora, J. B. Middleton, Eupora	38.45
Mt. Carmel, B. L. McKee, Noxapater	5.00	.....	Mathiston, S. P. Andrews, Houlka	33.48
Oak Grove, A. C. Furr, Louisville	1.75	.....	New Hope, J. B. Middleton, Eupora	16.90
Shiloh, H. M. Whitten, Ackerman	4.00	.....	Walthall, J. M. Spikes, Derma	8.50
Union Ridge, B. L. McKee, Noxapater	1.00	.....		68.40
	39.35	8.33	MISCELLANEOUS	10.00

Baptist Student Union

President, Leo Green, Miss. Col., Clinton
V.-Pres., Grace Bush, MSCW, Columbus

Secretary, Orlene Ellis, Blue Mountain
Treasurer, Arny Rhodes, Ole Miss.
Reporter, Lavonne Reeves, MSCW

Address all communications to Box 1337, Columbus, Mississippi

DAYS OF PARTING

It is with a tinge of sadness that we, as Baptist students, come to the close of another year. As we gaze longingly back through its glorious days, our souls are filled with sweet memories—memories of many activities and of the golden friendships with those who, in their wonderful leadership, have inspired our deepest admiration and utmost loyalty. It is to these, our B.S.U. Presidents, that we wish to extend a word of appreciation and the hand of farewell.

Miss Louise Cutrer has with her winning personality and noble example, won her way into the hearts of many. As B.S.U. President of Mississippi Woman's College, she has been greatly admired and loved by all of the students on her campus.

Miss Hazel Rhodes has in a very commendable manner played the difficult role of local B.S.U. President and Student Secretary combined. Her life has exemplified a living picture of the teachings of Christ. S.T.C. should be proud of her.

Mr. Randolph Russell has the distinct honor of being the first B.S.U. President at Hinds Junior College. Although he has only recently entered B.S.U. circles, we feel sure that his service in the Kingdom work will be crowned with success both in the remainder of this session and throughout the coming year.

A quiet, yet powerful influence has moved daily on the Delta State campus in the person of Mr. Dolfis Hardin. He has truly endeavored to live in His likeness, and, as a result, this year has witnessed a B.S.U. revival within the walls of his Alma Mater.

As we think of Mr. Tommy Hand, we think of that priceless gem of Scripture which reads, "Be ye DOERS of the Word and not hearers only." Tommy has literally fulfilled this in his own living. His influence upon the lives of Mississippi State men cannot soon be forgotten. He has worked, prayed, and sacrificed.

Through her noble qualities of leadership, perseverance and consecrated Christian character, Miss Grace Bush has exerted a great uplifting power over the Baptist students at M.S.C.W. and has greatly contributed toward insuring B.S.U. work. She is the present State B.S.U. Vice-President and has the honor of having been reelected campus President.

Miss Miriam Daffin, Blue Mountain B.S.U. President 1931-32 and student body President 1932-33, has been a shining light for Christ among her classmates. Her life has been and is a foundation of tireless energy ever flowing forth in rivers of service to those with whom she comes in contact.

In the Choctaw camps there is a sadness overhanging the passing of a chieftain who has truly been a God-chosen one. Because of his noble ambitions, his high ideals, his firm trust in God, and his overpowering desire to LIVE for Him, Mr. W. O. Vaught has justly received the highest esteem and deepest appreciation and loyalty both as local and as State B.S.U. President. His influence has pervaded the confines of every Mississippi campus. He has prayed. He has worked. He has given and known no pain in the giving.

We are happy that we have had such leaders who have dared to be

different; we are sad in that some of them are passing from our midst. But as they go, we wish for them not that the path may be smooth, but that they may have strength in climbing. We hope for them lives filled to the brim with the overflowing joys of Christianity's richest store.

Yet we who remain must ever press on in the work of the Master. From the rifts in the clouds his voice rings out, "Sail on! Sail on!" We owe it to those who are leaving us, we owe it to those who are to come after; we owe it to our risen Saviour—"to build more stately mansions" for Him.

Miss. Baptist Students,
Leo Green.

—o—

THE CHOCTAW SPIRIT

The conflict calls from college halls;
A challenge fills these sacred walls.
Along the field with firmer tread
A silent power moves ahead
To realms unknown and truths unread.

The conflict calls from college halls;
The dying comrade wounded falls.
He lifts again his trembling frame;
A torch he grasps with burning flame
To lift aloft his "Mater's" name.

The conflict calls from college halls
And happy thoughts to us recalls.
Oh, may we fight with courage new
As brave, as honest, as loyal, as true
As e'er we fought for the Gold and
Blue.

Leo Green.

MISSISSIPPI STATE COLLEGE

The formal installation ceremonies for the Baptist Student Union Council of 1932-33 were held at the Starkville Baptist Church at seven-thirty o'clock on Sunday evening, May 1st, with Miss Mary D. Yarborough, Student Secretary, of Blue Mountain College, delivering the principal address.

The annual installation banquet was held jointly with the B.S.U. Council from M.S.C.W. at the Baptist Workshop in Columbus Friday evening at six o'clock. With Miss

Grace Bush, reelected President of the Mississippi State Council, sharing the duties of master of ceremonies, a delightful and varied evening was enjoyed. An enjoyable feature of the occasion was an address by Mr. Ben Hilburn, popular Director of the Service Bureau of Mississippi State College.

The following is a list of the Council members installed: F. T. Bailey, President; O. R. Hendrix, Vice-President; E. F. Rawson, Recording Secretary; W. W. Benton, Corresponding Secretary; J. M. Valentour, Treasurer; C. W. Sullivan, Sunday School Representative (President of Berean Sunday School Class); R. L. Lewis, B.Y.P.U. Representative (Director of the B.Y.P.U.); P. L. Lightsey, Y.M.C.A. Representative; and H. L. Weir, Transportation Manager.

These officers will assume their duties at once. O. Hendrix,
Retiring Rptr.

W. W. Benton,
Rptr.-Elect.

—BR—

SUNDAY SCHOOL ATTENDANCE MAY 8, 1932

Jackson, First Church	922
Jackson, Calvary Church	1,020
Jackson, Griffith Mem. Ch.	496
Jackson, Davis Mem. Ch.	436
Jackson, Parkway Church	212
Jackson, Northside Church	94
Jackson, First Church	706
Offering	\$84.54
Brookhaven, First Church	567
Offering to Orphanage	\$80.00
Columbus, First Church	785
Laurel, First Church	601
Laurel, Second Ave. Ch.	281
Laurel, West Laurel Church	480
Laurel, Wausau Church	60
B.Y.P.U. Attendance May 8, 1932	
Jackson, Calvary Church	214
Jackson, Griffith Mem. Ch.	194
Jackson, Davis Mem. Ch.	172
Jackson, Parkway Church	75
Brookhaven, First Church	173
Laurel, W. Laurel Church	101
Columbus, First Church	215